

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES—VOLUME 64.

Jackson, Miss., Thursday, August 3, 1944

NEW SERIES—VOLUME 46—NO. 31

## GOD'S PARTNER

By Amy Porter in Collier's

(This is the third installment of an article on R. G. LeTourneau, Mississippi's leading Christian business man. If any readers missed the first article which was printed last week, they may order it from The Baptist Record.—Editor.)

### PART III

#### Marriage Has Been Happy

Mrs. LeTourneau and her husband have never quarreled, she said, since they eloped from Stockton and got married in Mexico when she was only fifteen. She's forty-two now, he's fifty-four. LeTourneau chose Mexico, so they wouldn't have to tell an untruth about her age.

Once when her husband needed copper, Mrs. LeTourneau gave him the curtain rods from her windows. She never has replaced them. "My mother ran a laundry, and I ironed so many curtains I am sick of the sight of them."

The younger workers and the boys attending the LeTourneau machinist school call her "Mom." She agrees with LeTourneau on the upbringing of their children—Benny, age 9, Teddy 11, Roy 14, Richard 18, and Louise 24. "I don't tell them they

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—BR—

## Will The President Confer With The Pope?

By Louie D. Newton

Mr. Myron C. Taylor, the President's "personal representative" to the Vatican, who, according to Undersecretary of state, E. R. Stettinius, was "never appointed ambassador to the Vatican, but holds that rank," has taken the 60-room villa of Marion Morgan Kemp at 22 Via Gregoriana, "after a scramble among Allied officers who wanted it." (Associated Press story from Rome, dated July 3, 1944, in the New York Sun.)

And now comes another AP story in the Philadelphia Bulletin, dated July 16, 1944, with this heading: "Roosevelt Will Visit Rome, Germans Say—Berlin Reports Myron Taylor Has Made Arrangements." The story goes on to say:

"A Roosevelt visit to Rome is impending, as learned from American circles in Rome. Taylor, Roosevelt's representative with the Vatican, has already been charged with making appropriate arrangements with the Vatican. The fact has been stressed that Roosevelt, in view of the U. S. Catholics, whose votes will be of decisive importance in the presidential elections, lays rather great stress on being received by the head of the Catholic church. The pope is said to agree with the Roosevelt visit, because thus he will be furnished an opportunity to outline to the U. S. President his concern regarding the Bolshevization of Italy and the

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## THE LITTLE BAPTIST

By J. M. Martin

(By special permission of the Baptist Sunday School Board, Nashville, Tenn., we present the first installment of The Little Baptist by J. M. Martin. Follow it weekly.—The Editor.)

### CHAPTER I The Surprise

"O Mamma! look here! This Bible that Brother gave me, is a Baptist Bible. I am sure that Brother didn't know it, else he would not have given it to me; and I won't have it. The merchant cheated him; don't you think he did, mamma?"

"Why, darling, what have you found in it to make you talk so? Don't you know that your brother bought you the best Bible he could find, and are you not going to be satisfied with it?"

"No, mamma, because it's a Baptist Bible—I know it is; and I don't want a Baptist Bible. I do wish Buddie hadn't gone to college, so I could have him take it back and get me one of the right kind. O, it is such a nice book, I am so sorry there is a mistake about it. I do wish it was right."

"Yes, but it is right, dear; I don't understand your crazy notion. Yours is like your brother's Bible that he carried away with him; just like the large family Bible from which I have often read to you; the reading in all

of them is just the same."

"But, mamma, mine is a Baptist Bible; it is in fact. It tells so plainly about baptizing people in rivers, and places where there was much water, and about going down into the water, and coming up out of the water, just for all the world like Mr. Coleman, the Baptist preacher, baptizes people. And surely, if the big Bible reads that way, you would not have had Dr. Farnsworth to sprinkle a little water on my face, and to just wet his fingers and rub them on little sister's face, and call it baptism. And, mamma, if the big Bible does read that way, why did you always skip those places when you were reading to me?"

"O, fie, child! you ask more questions in a minute than I could answer in a day; but there is one thing that you may understand, that is, that the Baptists, the Methodists and our church, as well as all other Protestant churches, have the same kind of Bibles."

"Why, mamma, they don't all do alike, yet don't they all say they believe the Bible? I can't see how it is, unless their Bibles are wrong."

"No, my dear, the difference is in the way different people understand the Bible. The Baptists understand it to teach some things just the reverse of what Presbyterians and

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## Captain Defoore Impressed By Natives

Investing of Life in Missions Pays Dividends Says Soldier

From somewhere in New Guinea, Capt. John DeFoore, who is with the Cannon Company, 155th Infantry, has written his family a letter so full of impressive facts that they are sharing it with Baptist Record readers. Capt. DeFoore is not a chaplain, though he is a minister, having been ordained at Clinton during his furlough before going overseas. His people reside in the Mississippi delta, and in east Mississippi. Excerpts from the letter follow:

"The New Guinea jungle is beyond description. The vines weave themselves together to form a solid wall. Trees reach out their branches and completely obscure the sky. It is like a damp, moldy place that smells of rotting organic matter. The only way we can get through the jungle is to cut every step of the way with bolo knives or machettes. But I love it. Seriously and on my word of honor, I am having a big time. If I could have visited this place when I was instructing in botany, I don't believe you could have pulled me away. It's a botanical paradise. Few natives live to be much older than 35. Disease runs without medical treatment and it finally destroys them. Black, bushy haired, low and fierce looking—they are certainly an

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## China's Christian General Teaches Meaning of Citizenship

By Richard T. Baker  
Religious News Service Correspondent

Chungking—Back to Chungking comes General Feng Yu-hsiang, famed "Christian" general of China, with a new string of victories on his record. They were not field victories in the military sense, but they were strategical conquests all the same. General Feng, more than any other one man, is making China's war a people's struggle. Feng in the last year has barnstormed West China, talked to hundreds of thousands of his fellow countrymen about the meaning of citizenship, and, not incidentally, raised 200,000,000 Chinese dollars for the government's war chest.

General Feng is pre-eminently the common man's man. He was a poor boy who joined the old imperial army of Peking as a buck private. Throughout his career he has always kept the common man's viewpoint. A strict disciplinarian, he believes that a good general is made by good troops, and he has always kept his fighting men well fed and well equipped for that reason.

A born money-raiser, General Feng shows no surprise when his listeners contribute pigs and chickens. One soldier offered \$30 to the nation, was told that soldiers were not

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## New Associational Plan Is Praised By Church Efficiency Expert

(Editor's Note: Dr. G. S. Dobbins, native Mississippian, who is an expert on church efficiency has prepared an article regarding Neshoba county's plan for associational church improvement which we present to the readers for their study. Dr. Dobbins, of the Louisville Seminary, has examined the plan personally.)

Recently it was my privilege to spend the better part of two weeks in Philadelphia, Mississippi, in a series of evangelistic services with Dr. Walter L. Johnson, of the First Baptist Church. The meetings were somewhat unusual in that they combined with evangelism, conferences on church and associational planning. It is concerning the latter feature that I am moved to write. The First church of Philadelphia is strategically located in a rich mission field all its own. Nearby the town are the administrative offices and hospital for the Choctaw Reservation, where something like 1,000 Indians are cared for. There are many Negroes living in and around the community. In the association are 24 country churches needing encouragement and help in order to meet their increasing opportunities and difficulties. The Philadelphia church, vital and vigorous, has been led to see and accept its responsibility for

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—BR—

## A Living Memorial To A Noble Prophet

By Lawrence T. Lowrey

When God called Dr. W. T. Lowrey home, He gave rest to one of His most devoted and effective servants whose years on earth were crowded with zealous endeavor to the glory of his Heavenly Father.

As a religious and educational leader in Mississippi and the South, William Tyndale Lowrey won the love and admiration of all with whom he came in contact.

From men and women who knew him as a student, as a teacher, as a pastor, as a friend has come the suggestion that some lasting, living memorial be created in his honor. As the suggestion seemed to be most fit and proper, the trustees of Blue Mountain College have decided to use the second \$100,000 of the sum sought in the endowment campaign to endow the chair of social science in his honor.

This will be a means of commemorating worthily a good and useful life, and of advancing a cause to which he gave a full measure of devotion—Christian education.

Mississippi Baptists can provide this memorial to Dr. W. T. by obtaining the remaining \$61,000 needed to complete the endowment fund campaign.



## Sparks & Splinters

**Murphy Creek (Winston):** We have just recently closed a good Vacation Bible school. In connection with the school Miss Louise Hill and Miss Ernestine White taught a B. T. U. study course.

**F. H. Miller** has resigned the pastorate of Macon West Side church to serve Murphy Creek full time. Bro. Miller has been serving Murphy Creek half time until June 25 when the church voted to go full time.

**Hardy, Grenada county:** We have just recently reorganized a B. T. U. Leslie Goodwin was elected president. Mrs. Thomas G. Ashby, wife of the pastor, taught the study course book on methods. The average attendance was 25. There have been four additions to the church the last two Sundays. This good church just recently went to full time.—Reporter.

**The people of South Laurel church** are giving Rev. and Mrs. John Foy a cordial welcome. The new pastor came to the work June 1, and has been making a place for himself in the hearts of the people. Both the pastor and his wife were reared and educated in Mississippi but came to Laurel from New Orleans where they attended Baptist Bible Institute. He has been serving as pastor of the Pilgrim's Rest church at Covington, La. People in the community are predicting a fruitful pastorate and all the Laurel Baptists are happy to receive this new pastor and his wife into their fellowship of service.—Reporter.

**Rev. W. A. Bell, pastor of the Parkway church, Jackson,** did the preaching at the recent revival at Mountain Creek church, Rankin county. Jack Starkey of Jackson led the singing.

**The Richburg Baptist Church,** Lebanon Association, has recently gone full time. The W. M. S. recently painted the interior of the church, bought two nice chairs for the pulpit, and cleaned off the church grounds. The annual revival begins August 6 with Troy Sumrall, pastor of Purvis church, doing the preaching.—Q. C. Barrett, pastor.

**Sledge church** has recently completed a good Vacation Bible school with Miss Martha Hicks as superintendent. She was assisted by Frances Young, Dorothy Taylor, Pauline Dear, Eootsey Hicks, Sue Boatman and Mrs. Dewitt Hicks. The average attendance was 40. The offering of \$15 was for war relief.

**W. C. Stewart of Meadville** did the preaching at the recent revival at Polkville. There were 10 additions, eight by baptism. D. W. Moulder is pastor.

**Walnut Street Baptist Church,** Louisville, Ky.: Our church reports total contributions for the first six months of 1944 as \$52,653.54. There have been 251 additions, 95 of these by baptism, since January 1. These are gains over the splendid record made by the church in 1943.—Kyle M. Yates, pastor.

**"Great Illustrations"** is a book of forty illustrations by Fred T. Fuge. The author spent ten years as a sailor. His man years as an evangelist have carried him across the world. These journeys and experiences have provided the background for many of the illustrations. The publisher is the Zondervan Publishing House, Grand Rapids, Michigan. The price is \$1.25.

**Friendship, Lincoln county:** Pastor Lewis Curtis had Dr. William Earle Greene of Newton to bring the messages in the revival the week of July 16. C. L. Posey had charge of the music. There were a large number of re-dedications and there was one profession. The Sunday school has just had a study course and among other visible results is the organization of an extension department. During the last year a pastorate was built and paid for, the pastor's salary has been increased, and Broadman Hymnals are replacing worn-out songbooks. The church has recently suffered a great loss in the home-going of one of its splendid deacons, Brother Harvey Watts.

**Miss Addie Cox, Miss Katie Murray, Rev. Rex Ray and Dr. and Mrs. R. E. Beddoe** are on their way to America from China for greatly needed furloughs. Dr. and Mrs. W. J. Williams have arrived in Monrovia, West Africa, en route to Ogbomoso, Nigeria, where our Baptist mission hospital is located.

**Yazoo City:** The special revival services closed Thursday night. The attendance was the best in the history of the church. The messages brought by Dr. Townsend were deeply spiritual and extremely helpful. Several additions and many re-dedications were part of the visible results. May this be only the beginning of the revival in our hearts and in our church.—Reporter.

**"Ye Shall Live Also or The Story of Life as Recorded in the Bible"** is just what its name implies. It is a selection of Scripture concerning life. According to the publishers, "Here is the simple and compelling statement of the very essence of life in the original language of the Bible, arranged so that the wonderful facts of man's indestructible life stand forth as a contradiction and nullification of the belief in death." It sells for \$2.25 and may be ordered from the publishers, Stephen Daye, Inc., 48 East 43rd street, New York, 17, N. Y., or from the Baptist Book Store.

**"God's Answer to Man's Doubts"** sells for \$1.25 and is worth it. The author is Dr. William Ward Ayer, pastor of Calvary Baptist Church, New York City. The author of this stimulating volume has watched men battling doubts, and in this book he shouts triumphantly, "God has the answer!" Author Ayer goes to the only source of stability in our scientific age—the Bible—and gives us Scripture's reassuringly concrete answers to all man's questions, doubts and perplexities. Speaking earnestly to both the saved and the unsaved, the author tells us not to listen to the strange voices in the world, the false words of man's superficial wisdom, but to hear eagerly the true and faithful words that satisfy forever—the answer of God. It is published by the Zondervan Publishing House, Grand Rapids, Mich. Order from the publisher or from the Baptist Book Store.

**Longview, Oktibbeha county:** Our annual revival will begin August 5. Pastor C. E. Snowden will be assisted by Ed F. Grayson of Meridian. Robert Cooper of Aberdeen will lead the singing.—Reporter.

**Pinkney church, Newton county,** recently held its annual revival with G. O. Parker of Magee doing the preaching. There were fourteen additions. Lewis Byram is our pastor.—J. V. Gordon, C. C.

**"With Christ in a Shellhole"** by Dr. C. Gordon Brownville is a Pulpit Book Club selection. Dr. Brown is pastor of one of America's great churches, Tremont Temple Baptist Church of Boston, Mass. In this volume Dr. Brownville describes his thrilling and God-glorifying experiences in the first World War and points out striking spiritual parallels. Practical, inspiring, timely, these messages will thrill every believer and point the unsaved to the only Saviour from sin, Jesus Christ. Chapter topics: When I Met Christ in a Shellhole, The Most Heart-Rending Scene I Witnessed During World War I, When the Kaiser's Son Came to Call, Flirting with Death in No Man's Land, The Lad Who Never Had a Chance, When Fritz Forgot His Kultur, A. W. O. L., Twenty Minutes to Live, Boston's Greatest Day. The publisher is the Zondervan Publishing House, Grand Rapids, Mich., and the price is \$1.50. Order from the publisher or from the Baptist Book Store.

**"Youth Looks at Liquor"** is a series of addresses given by fifteen young people from fourteen states in the South and the District of Columbia in the Better Speakers' Tournament of the Southwide Training Union Assembly at Ridgecrest in the summer of 1943. The addresses are reproduced just as the young people gave them and are a true representation of the views of our best young people. The price is 30 cents. Order from the Baptist Book Store.

**"The Savior's Invitation"** is a volume of Hyman Appelmann's sermons. There are 18 sermons and all are good. The author says of them: "God has been pleased to use them in the Holy Spirit. They are, every one of them, sent out humbly, by request. If the reading of them will stir one life for Christ the evangelist will be more than repaid." The price is \$1.50. This book may be ordered from the publisher, The Zondervan Publishing House, Grand Rapids, Mich., or from the Baptist Book Store.

**Next to my Bible, I love The Baptist Record** which I think improves with every issue. It was one of the first papers I learned to read in the home of my father, the late Rev. J. A. Scarborough. Your sister in Christ, Mrs. John B. Newell.

### PROFANITY ON THE RADIO A Christian Physician's Hard-Hitting Indictment of Inconsistent Hypocrisy By Dr. Frederick Erdman

The use of profanity has greatly increased in recent years. Even in school and on college campuses, in factories and in the army and navy, there has been incessant profanity—and yet it is never heard on the radio.

If profanity were omitted, some of our "best sellers" would shrink in size and popularity, and in modern literary standards. Writers seem to glory in its use, as if to prove their freedom from the trammels of the Victorian era—but it is never heard on the radio.

Conversation, whether in the slums or in high society, without profanity, would seem to most people as dull as a Sunday school picnic. A good story, even when told by some clergymen, would seem to many to lose its point without a little spice of profanity—and yet in all the endless gags on the radio it is never heard.

Since the days of the Puritans, most attempts to control the clothes, drink, speech, writings, and behavior

of the people in the United States have been considered by many people to be illegal, inconsistent, narrow-minded, impossible and hypocritical, contrary to the American principles of political and religious liberty. And yet in broadcasting no one is permitted to use any profanity or obscenity. This regulation is not inconsistent, impossible and hypocritical. It is actually observed. The most excited announcer of war news reports, or of a wonderful hair tonic, or some marvelous substitute for a ham sandwich, cannot and never does use even the most popular word in the English language—the word which is used as a noun, verb, adjective, expletive, conjunction, and safety zone in conversation.

The most sordid political agent of the brewers would agree that the mayor of a city should stop the sale of all liquor AFTER a race riot, or perhaps after 3:00 a. m., or to infants, but if any one tries to stop the sale of liquor BEFORE a race riot, or before a million annual auto accidents, innumerable murders, and other crimes, he is narrow-minded, inconsistent, hypocritical. It's prohibition! Hasn't every man the right to "drink like a gentleman," or a pig?

If an actress should undress on the street, she would quickly land in jail or the asylum, but on the stage she becomes the idol of the army and navy and of the whole world, and is showered with glory and wealth. If any one objects to nudity on the stage or bathing beaches, they are narrow-minded, inconsistent, or hypocritical. The nudist says the same; and how can one draw a line between an inch or two more or less of clothing? It is always inconsistent, narrow-minded, or hypocritical to some group, to have any standard any higher than that of the other lower animals. "Isn't whatever is natural, right?"

Adultery is condemned in the Ten Commandments and the law of most nations, but if it can be called divorce in Reno or Mexico, the actor with several divorces is a national hero. Who is inconsistent and hypocritical?

God's Word says, "Let no corrupt communication (literally, no rotten word) proceed out of your mouth." There are rotten words in this world and all men know it. There are also rotten lives. The Ten Commandments have not been abrogated. The Bible was written to save men from eternal corruption. The laws of God are greater than those controlling broadcasting. If men can control their profanity on the radio, they can control their behavior in other respects if they wish.

"Wherefore thou art inexcusable, O man, whosoever thou art that judgest. . . . And thinkest thou this, O man . . . that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God. . . . In the days when God shall judge the secrets of men by Jesus Christ according to my gospel" (Rom. 2:1, 3-5, 16).

—Moody Monthly.

**By unanimous vote the Vancleave Baptist Church** voted to ordain Ford Parker, of 113 Washington street, Pascagoula, Miss., as a preacher of the Word of God.



# NEWS and VIEWS

By D. A. McCall, Executive Secretary-Treasurer,  
Mississippi Baptist Convention Board, Box 530, Jackson, Mississippi

Evangelism — State, Home and Foreign Missions — Cooperative Program — Now Club (State Debts) — Stewardship — Baptist Record — Baptist Training Union — Sunday School — Woman's Missionary Union — Brotherhood — Baptist Student Union — Retirement Plan — Seminaries — Christian Education — Hospitals — Orphanages — Pastoral Aid — Church Building Aid — Chinese Work — Negro Work — Indian Work — Literature — Enlistment Pastors — Service Men's Department — Historical Society — Baptist Foundation — Social Service — Woman's Missionary Union Training School — Ministerial Education — Bookkeeping.

Baptists reserve the right to do a reverse turn. That we did in July receipts. Usually we gain in Cooperative Program receipts and lose in Now Club. Well, here is the picture:

	Cooperative Program	Miscellaneous	Now Club	TOTALS
1944—July	\$19,959.14	\$14,727.89	\$18,813.82	\$53,500.85
1943—July	22,233.92	22,638.37	7,541.39	52,413.68
Loss and Gain — (L)	\$ 2,274.78	(L) \$ 7,910.48	\$11,272.43	\$ 1,087.17

You will note—we register a great Now Club gain. The June Victory offering still comes in. A slight total gain is had.

The fact that the last day of the month comes on Monday influences the results. Many churches mail their checks on the last day or the first day. They will show up in our August receipts. We make progress anyway!

## TEN THINGS ABOUT THE GREAT COMMISSION

1. It is backed by divine power. "All power is given unto me."
2. It is based upon divine authority. "Go ye."
3. It assigns to us a world-wide task. "Into all the world."
4. It is applied to each individual. "To every creature."
5. It is to deliver a divine message. "Preach the gospel." Not science, not current events, not book reviews, not popular and sensational things, but "the gospel."
6. It is expressed by sacred ordinances. "Baptizing them."
7. It is a proclamation of the divine trinity. "Father, Son, and Holy Ghost."
8. It is a program of instruction. "Teaching them." Salvation is a work of divine grace in the hearts of individuals, but Christianity is a life lived in keeping with the teachings of Jesus Christ.
9. It is a call to a higher plane of living. "To observe all things whatsoever I have commanded you."
10. It is an assurance of divine presence. "I am with you always." —Baptist Standard.

## GOD'S TENTH

By A. J. Gordon, D.D.  
INTRODUCTION

In touching the question of giving, we touch the most vital point pertaining to the consecration and spiritual power of the church. In saying this we speak from experience, as we certainly speak according to the Scripture. "Bring ye all the tithes into the storehouse, . . . and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it." Here plainly the giving of tithes is made the condition of an abundant outpouring of the Spirit. The spiritualizing method of interpreting Scripture, which robs us of so much vital truth by frittering away its meaning in metaphor and simile, has often robbed us of the real significance of this text. Prayer, testimony, effort, self-denial—how often do we hear these duties mentioned as summing up and fulfilling the requirements of tithes?

### Laying By in Store

But "tithes" means money or other property of equivalent value, and the effusion of God's Spirit is here made contingent upon bringing in these tithes and paying up these dues to God. A tenth of his income was required of the Jew to be set apart and sacredly devoted to God's treasury. And this was the first tenth, and not the last tenth; the first fruits and not dregs and leavings. And while the amount is not specified in the New Testament, the same principle is carried over: "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him" (1 Cor. 14:2). Here is consecrated giving—laying by in store—a certain sum set apart and made sacred to God's use, and which thereafter one should no more think of using for himself than he would of taking the same sum from his neighbor's pocket. And here is proportionate giving—"as God has prospered him."

### Two Surprises

Ought the proportion to be any less under the gospel than under the law? Surely not, when we remember that we have as our Exemplar, One who, "though he was rich, yet for our sakes became poor, that we through His poverty, might be rich"; and that we have the precept of this Exemplar, which no ingenuity can explain away: "Whosoever he be of you that forsaketh not all that he hath cannot be my disciple." In the light of such high standards, who can say that we ought not to give at least one-tenth of our income to the Lord? If any Christian who has never tried it will make the experiment, conscientiously following it through to the end, in prosperity and adversity, we predict for him two surprises: first, he will be astonished at the increased amount which he is enabled by this method to give to the Lord; and secondly, he will be astonished at the increased spiritual and temporal prosperity which the Lord will give to him. You will note that here is an instance where the Lord actually makes a challenge to His people, and sets up a test case, saying, "Prove me now." Taking this Scripture in connection with the others, we find that there are two points to be demonstrated.

### (1) Spiritual Blessing

That faithful and proportionate giving will be rewarded with superabundant spiritual blessing. The statement does not require proof, since experiment has stamped it already as an axiom. Other things being equal, that Christian who opens the broadest outlet for beneficence will find the

widest inlet for the Spirit. The health of a human body depends upon the exhalations as well as upon its inhalations. It is reported that a boy who was to personate a shining cherub in a play, on being covered over with a coating of gold leaf, which entirely closed the pores of his skin, died in consequence, before relief could be afforded. Woe to the Christian who gets so gold-leaved over with his wealth that the pores of his sympathy are shut, and the outgoings of his benevolence are restrained. He is thenceforth dead spiritually, though he may have a name to live.

### (2) Temporal Prosperity

That faithful and proportionate giving will be rewarded with abundant temporal prosperity. This is a saying hard to be received, but it has the emphatic support of Scripture. "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine" (Prov. 3:9-10). This is but one specimen of many from the Old Testament. "Give and it shall be given unto you; good measure, pressed down and shaken together, and running over, shall men give into your bosom" (Luke 6:38). Do we believe these words of our Lord? Can we question that they refer to abundant temporal returns in recompense for abundant giving?

### An Illustration

There is a Christian league in this country banded together to promote systematic giving. It brings every member into covenant to keep a strict account with the Lord, and to render Him one-tenth of the income. An annual report is made by each member, giving a statement of his business and spiritual prosperity. The secretary recently told us that the results have been surprising, even to the most sanguine advocates of the tithing system; that not only has the income of the missionary societies receiving the funds been greatly increased, but that, out of thousands entering into this league, all but two or three have reported greatly increased business prosperity. Are there not some things to be proved which we have not dreamed of, either in our philosophy or our mathematics?

## GOD'S GLORIOUS GOSPEL

By J. O. Williams

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth: to the Jew first, and also to the Greek.—Romans 1:16.

1. The Preacher of the Gospel—"I am not ashamed."
2. The Person of the Gospel—"The gospel of Christ."
3. The Power of the Gospel—"For it is the power of God."
4. The Purpose of the Gospel—"Unto salvation to every one that believeth."
5. The People of the Gospel—"To the Jew first, and also to the Greek."
6. The Proclamation of the Gospel.

### WITNESSES FOR THE LORD

Go, stand and preach in the temple of the people all the words of this life.—Acts 5:20.

1. The Men of this Witness—"Converted, consecrated, courageous."
2. The Method of this Witness—"Go" witness by presence; "Stand" witness by personality; "Speak" witness by preaching.
3. The Multitude of this Witness—"To the people."
4. The Message of this Witness—"All the words of this life."

### IV

In a new Revell volume by Rufus W. Weaver, "The Revolt Against God," philosophical dangers are discussed, as these dangers confront us today. It is "The Conflict Between Culture and Christianity."

C. J. Nave, Box 266, without further address, writes asking for tracts. If he will let us know where he lives we will be glad to send the tracts.

### V

"Pace, Mississippi  
June 1, 1944

"There is an extension of this Mission Field several miles down the Bogue, called Centerfield. I preached there three afternoons in May. They had partially organized a church. I had them elect a board of three deacons, and a clerk and treasurer; I later ordained the deacons and took three grown people into the church by letter and a man and his wife for baptism, carried them up to Boyle and baptized them. They have a good Sunday school there. A Mrs. Myrtle McKnight is due a lot of credit for all this work out here. She has some means and works and uses her car for the pure joy of service. This is sent in as a supplement to the regular report. At Centerfield they plan to try to build a house of worship. Most of them have to walk where they go and they do need the blessed gospel of our Lord preached to them. These white tenants constitute a mission field as needy, I think, as one can find anywhere.

"Fraternally yours,

"E. G. EVANS."

We aid at Shady Oak \$10.00 per month.

Recent visitors to The Baptist Record office include the following: Rev. B. Frank Smith, Magnolia; O. F. Watts, Laurel; Dr. William Potter, Missouri; Rev. Alvin Cotten, Louisville Seminary, Kentucky, and Miss Jimmy Land, of Philadelphia.

We had two of the best V. B. S's in all my experience at Agricola and at Wilmer, Ala. The faculty members were most willing, diligent and faithful. There were 80 enrolled.—J. T. Carter, pastor.



## The Baptist Record

Published Every Thursday by the  
Mississippi Baptist Convention Board  
Baptist Building, Jackson, 105, Miss.  
A. L. GOODRICH, Editor  
Subscription: \$1.50 a year, payable in  
advance.

Entered as second-class matter April 4,  
1918, at the Post Office at Jackson,  
Miss., under the Act of October 3, 1911.  
Obituaries and Obituary Resolutions—  
The first 200 words free; all other words  
one cent each.

Advertisements—Rates upon request.  
Announcements of open dates by evangelists  
and singers, and others \$1.00 per  
insertion.

Advertising Representatives—Jacobs  
List, Inc., Clinton, S. C.  
Member

Southern Baptist Press Association  
The Associated Church Press  
The Mississippi Press Association  
We do not use unsigned communications.

The Editor of The Baptist Record does  
not necessarily endorse an article to  
which the signature of the contributor  
is attached.

### A WORTHY AND CHALLENGING GOAL FOR MISSISSIPPI BAPTISTS

Every Mississippi Baptist Church  
contributing through:

1. The Cooperative Program.
2. The Now Club.
3. A summer assembly.
4. A State Brotherhood secretary.
5. A full-time worker with the  
Negroes.
6. A worker at Whitfield.
7. Two rural evangelists instead of  
one.
8. A full-time Indian worker.
9. A Baptist Building in Jackson.
10. At least ten enlistment pastors.
11. Enlarged soldier work.
12. Chinese worker.
13. Associational missionaries
14. Mississippi Baptists out of debt.
15. A Sunday school, a Training  
Union, a Missionary Union and a  
Brotherhood in every church.
16. The Baptist Record in every home.

### YOUTH JOINS PLEA FOR CLEAN FAIR

Will Someone Answer His  
Questions?

In a letter just received, the  
Editor finds a young man is add-  
ing his plea to those who have  
been advocating the elimination  
of all objectionable features at  
the Mississippi fairs. We quote  
from this letter:

"I have read in the Record what  
others have been saying about the  
fair. I heartily endorse what they  
have said. The 'peep shows' may  
lead to the downfall of young  
people. They certainly are not  
conducive to clean thought. I  
noted both girls and boys looking  
at them. Satan himself approves  
that sort of thing. The side shows  
were nearly all dirty. Many ways  
of gambling there, I noticed.

"Being a young person myself,  
I know some of the temptations  
we face. Why is it that older  
people will bring such things to  
tempt us? Is money one of the  
reasons? A great truth was  
spoken when it was said, 'The  
love of money is the root of all  
evil.' We must begin the fight

now, before it is too late, for a  
clean fair."

We cannot answer his question,  
unless he himself has pointed to  
the answer in the love of money.  
Truly some people do seem to  
love money to the end that they  
will stoop to low levels if they  
may thereby gain a nickel! But  
we call attention to the fact that  
these people are not the ones who  
love youth. . . .

### DO WE NEED SUCH A PLACE?

The superintendent of South-  
ern Baptist Hospital in New Or-  
leans recently advanced an inter-  
esting idea in his suggesting that  
there is a real need among South-  
ern Baptists for a hospital for  
chronically ill people. The idea  
should be given consideration and  
no doubt will, if there is a real  
need for such a place. We can  
see the possibility of such a  
need may be even greater after the  
war than now. There will doubt-  
less be many casualties on the  
home front due to the long strain  
and the overwork during the war  
days who will not be able to have  
government care. There will be  
little room in the regular hospitals  
for them. A place in some south-  
ern climate where sunshine and  
salt water and the sea air are  
available all the year should be a  
blessing to many. We hope the  
idea will not be thrown aside  
without study at least.

### POOR LOGIC

At the recent meeting of the  
Southern Baptist Convention as  
well as other conventions in dis-  
cussing some matters before the  
convention, speakers made the  
plea 'that so and so was the way  
the Northern Baptist Convention  
did it' and implied that we should  
reject the proposed item because it  
was the way the Northern Baptists  
did it.

Any matter before our conven-  
tion or any other convention  
should not be accepted or rejected  
just because it is done by the  
Northern Baptists or by any other  
body. A proposition should be  
decided by its merits and not by  
prejudice.

If a proposition is good, it  
should be adopted regardless of  
who does, or does not do it.

If the Northern Baptists have  
any good ideas, let's use them.

And if we have any good plans,  
we hope they will not reject them  
because they are used by Southern  
Baptists.

### THE ASSOCIATIONS BEGIN SOON

The Baptist Record recently  
carried a list of the associations,  
their dates and meeting places.

It reminded us that another  
year has passed. Much water has  
gone over the dam since the  
last associational season. Many  
churches have much that is good  
to report. Others will have the  
classic report, "no deaths, no ad-  
ditions but we are holding our  
own."

Having been an association  
attendant for several years we  
dare to suggest that churches  
start now to prepare for associa-  
tion time. How often have we  
heard some messenger at an as-  
sociation apologize because his  
church letter is not ready.

Much of the information can be  
assembled ahead of time. In-  
stead of waiting until a few days  
before the association those re-  
sponsible for various kinds of  
information should be asked to  
turn it in ahead, well ahead of  
time.

Messengers who will go should  
be elected and they should be  
selected far enough ahead that  
they may prepare to go.

The number is growing smaller  
each year, but there are still some  
churches that report nothing  
given to missions. May we sug-  
gest that either the treasurer or  
pastor, preferably both, check  
now and if this condition exists,  
bring the matter before the  
church. We believe that every  
church in the state would give  
something to missions if they  
were urged to do so and an offer-  
ing taken. Somebody would give  
something. If each pastor would  
tithe his salary there would be no  
churches reporting no gifts to  
missions.

### THE TRUETT MEMORIAL

Although full details have not  
yet been received, we feel certain  
that the proposed George W.  
Truett Memorial will meet with  
universal approval among South-  
ern Baptists as well as Baptists  
throughout the world.

The proposed Memorial is to be  
a Library-Administration Build-  
ing on the campus of Southwest-  
ern Seminary, Fort Worth, Texas,  
and is to be dedicated to preach-  
ing.

Dr. Truett, although pastor of  
the First Baptist Church, Dallas,  
Texas, was looked upon as the  
preacher of all Southern Baptists.  
The term, "Prince of Preachers"  
was well bestowed on Dr. Truett.  
Certainly no more worthy or  
fitting Memorial could be erected  
than the one proposed.

Dr. Charles L. McKay, pastor of  
Temple Baptist Church, Ruston, La.,  
will be the visiting preacher at the  
annual revival at Terry's Creek  
church, Pike county, August 6-11.  
The morning services are to be at  
10:30 and the evening services at  
8:30. G. E. Wells is pastor.

## Selected Editorial

Each week we will publish what we  
consider one of the best editorials  
coming to our attention.—Editor.

### BEAUTY AND THE SKULL By Harold Dye

A picture in a recent Life magazine  
shows a beautiful girl sitting at a  
desk writing to her soldier sweet-  
heart to thank him for sending her  
the Japanese skull that leers up at  
her from her desk. President Roose-  
velt has received several such trophies  
and says, "There'll be many more."

Perhaps we are a little too sensi-  
tive and do not belong to this robust  
age. But that sort of thing grates  
on us unbearably. To see a pretty,  
apparently refined and cultured  
young lady looking with such affec-  
tion at a grisly battle trophy,—sight-  
less, open-mouthed thing that grins  
up at her causes a revulsion that is  
hard to shake off.

From contemplation of such a pic-  
ture emerges this question: just how  
civilized are we? Have we lost all  
sense of propriety and decency? Just  
how far removed from using an en-  
emy's skull as a paperweight is  
drinking his warm blood from that  
same skull as the ancients used to  
do?

And this thought arises: how would  
the young lady feel to know that  
some Japanese maiden was lovingly  
writing to her slant-eyed boy friend  
and thanking him for the skull of the  
American girl's sweetheart?

War soon strips the veneer of  
civilization from the best of us, but  
the least the President of the United  
States could do would be to condemn  
the practice of American soldiers  
sending back the skulls of Japanese  
soldiers, rather than thanking them  
for such mementoes of hate.

"Dear God, help us to become hu-  
man beings again. Amen."—Baptist  
New Mexican.

### RIDGECREST FOREIGN MISSIONS WEEK

President John A. Mackey of  
Princeton Theological Seminary, for-  
merly missionary in Peru, and Presi-  
dent Y. C. Yang of Soochow Univer-  
sity and the Chinese News Service,  
are the chief speakers for the 1944  
Ridgecrest Foreign Missions Confer-  
ence, August 16-22.

Opening with a missionary address  
on Wednesday evening by Pastor  
Norman W. Cox of Meridian, the con-  
ference includes the following em-  
phases: Thursday—Christ in the  
Orient; Friday—Christ in Africa,  
Europe and the Near East; Saturday  
—Christ in Latin America; Sunday—  
Christ for the world; Monday—Mak-  
ing Missions Real on the Home  
Front; Tuesday—W. M. U. Day.

A fellowship hour for furloughing  
missionaries and their friends will be  
held on Rhododendron lawn before  
supper the last day of the confer-  
ence. The closing feature of the  
entire conference is a missionary  
play "Seeing is Believing," by Fannie  
Smith Gray, to be produced by Miss  
Mary Ward of Ridgecrest.

Business Women's Circles in ses-  
sion at Ridgecrest at the same time  
this year will participate in most of  
the foreign missions conference.



# CENTENNIAL CONVENTION COMMITTEES AT WORK

The Centennial Committee held a meeting in Nashville last month, at which time several sub-committees were appointed with specific tasks in connection with this great event in the life of Southern Baptists. These committees are all at work, and it may be reported that progress is being made in preparation for what we pray will be one of the really great occasions in the history of Christianity.

The editors of our state Baptist papers, together with the editors of all south-wide journals, compose the Committee on Publicity, and will gladly keep their readers informed of the developments for the Centennial Convention, which will be held in Atlanta, May 8-13, 1945.

LOUIE D. NEWTON, Chairman.

## FORGETTING GOD By Joseph E. Harvey

I forgot my Lord in the summer time,  
Just the time I was needed most.  
I was not away, but on each Lord's Day  
I just failed to be at my post.

I forgot my church in the summer time,  
As I lazily lay in bed;  
While the faithful few had my work to do,  
I was spiritually dead.

I forgot my dues in the summer time,  
When He needed them most of all  
While my cash was spent, I was pleasure-bent,  
Just off duty for God till fall.

I forgot my class in the summer time,  
Got along without spiritual food;  
While my Lord on high sent me blessings,  
Showed Him naught but ingratitude.

—BR—

## MRS. MARY LILLION BATES

The Lord called Mrs. Mary Lillion Bates home to heaven June 13. We miss her at church, Sunday school, and Training Union. We spent many hours today frequently talking about how we could serve the Lord better. We miss her here but hope to meet her in a better world some day.—Mrs. A. L. Jones, Crystal Springs, Miss.

—BR—

## CORA ALICE BOBO

On Wednesday morning, July 12, 1944, God in His divine love and wisdom called to her eternal home our beloved friend, Cora Alice Bobo. The hearts of our entire T. E. L. class are sad because of this separation. She was an inspiration to all who knew her and was loved for her sincere devotion to her church, her family and friends, and most of all, to her God. She has passed to that home prepared by Him who said, "Let not your hearts be troubled." We extend our tenderest sympathies to her children, sisters, loved ones, and friends. May we strive to meet her in that land where death comes not, and where separations will be known never more.

In loving remembrance,  
MRS. W. ROSS,  
MRS. MIMA WHITE,  
MRS. FANNIE ADAMS,  
Cleveland, Miss.

—BR—

Collinsville: We just closed a good revival with Pastor A. B. Culpepper doing the preaching. There were 18 additions, 2 by baptism.—Mrs. Frank S. Vance.

# AMERICAN HEROES

BY LEFF



Pvt. Edward L. Rice, Long Beach, California, was on the receiving end of enemy hand grenades at Kwajalein Island. He removed his weapon from its mount, ran forward and raked the Japanese front line trenches with fire. He has won the Distinguished Service Cross. We must earn victory; buy more War Bonds.

U. S. Treasury Department

## MOTHER'S DAY

Sgt. Allen Fielder, somewhere in New Guinea, wrote a letter for Mother's Day which was delayed in reaching his mother, Mrs. L. M. Fielder, of Winona, route 1. We quote some of this message below:

"As the days go swiftly by there is one which is outstanding, when we remember 'Mother,' who is ever present with us, in love. . . . Some things go on, regardless of what happens. Spring comes each year. Walking in the field and woods, breathing pure, fresh air, what could be lovelier than spring? Yet, can we understand why men have brought into this world so much that is ugly? We recognize the patience and love of God for His world, when we see how He makes it lovely again each spring, undeserving as we are.

"Even so does the love of mothers go with us, wherever we may be wherever they are. Nothing can stop it. Nothing can destroy it. It is as unconquerable as God. Man's hate cannot blight it, nor his wars kill it. No matter how great the failure seems to be, nor how cruel things are, mother's love lives on and on, as an eternal thing bringing beauty, reassuring strength and new life to what would otherwise be a cold and barren winter. Regardless of what one does, the glory of spring comes, eternally. So God continues to write His gospel where men may read it in the hearts of mothers."

—BR—

## MATERIALS FOR ASSOCIATION REPORTS MAILED

We have mailed association material reports beginning with August 31st and through September 16th, inclusive. This material has gone forward to either the clerk or moderator of the following associations: Grenada, Benton, Lafayette, Tippah, Monroe, Alcorn, Marshall, Yalobusha, Lee, Calhoun, Panola, Jasper.

We will list in the Record the other associations as we send the material to the clerks and moderators.—DAMC.

## EXPERIENCE IN BAPTISM

By Theodore Whitfield,  
Pocahontas, Miss.

Here is an experience illustrating the passage, Acts 3:41, "They then that received his word was baptized and there were added unto them that day about three thousand souls. And they continued." The largest funeral I ever conducted—at least in point of attendance—was of a man I shall call Jim Burrell. He was the leading merchant in our town of eighteen hundred people. He was jolly and popular and financially prosperous, but he was ungodly and drank some and gambled some and swore, ran after women and the like. I tried and tried to get him to the church but failed. One day at noon he killed himself in his home! At the funeral they let the people march by the casket and it took over thirty minutes for them to go by—there were so many.

In preparing for my address I had gone over to see his wife—who was a member of my church—that she might give me any facts of his life that might be of interest—and, to my amazement, she said, "Brother Whitfield, Jim once made a beautiful profession of religion! Yes," she continued, "when he was a young man back at the old country church, he was wonderfully converted, testified in the meetings, conducted prayer services, exhorted the sinners." "Why, Sister Burrell," I replied in astonishment, "I never dreamed that Jim had been a church member once." "O, not that," she hastily corrected, "he never joined the church, and of course was never baptized." There was the tragic explanation. There was the fatal mistake. In the New Testament "those that received his word were baptized" and "were added" to the church "and they continued," etc. Poor Jim was not baptized and was not added to the church and he did not continue in the things of the Kingdom of God very long.

## LEO L. WILKINSON

Leo Wilkinson, born May 6, 1919, and died July 16, 1944, spent most of his life in Yazoo and Leflore counties. Leo was loved by all who knew him. He was a devoted son and brother. We will not grieve for Leo for our loss is his gain. I pray that all may say as Leo said, "Lord, thy will be done." His place at home is vacant but he is waiting in heaven and we can go to him. Leo was a member of the Center Ridge Baptist Church, Yazoo City.

Funeral services were held at Shiloh Baptist Church with his pastor, Rev. Herbert Herrington, officiating. The pallbearers were his cousins, Morgan, Prentiss, Earl, Clifford, Aubrey Earl, and Floyd Wilkinson.

Surviving are his father and mother, Mr. and Mrs. Lester Wilkinson, Yazoo City; brothers, Clarence, Hubert, Sgt. Stanley Wilkinson (in the Pacific), and Pvt. Odie Wilkinson of Camp Chafee, Ark.; sisters, Mrs. Chalmers Thorpe and Miss Larue Wilkinson.

—BR—

## GOD ANSWERS PRAYER

We read in the Bible how Moses  
On the beach of the great Red Sea,  
Cried unto God for deliverance,  
And God divided the sea.

By the king's decree young David  
In the lions' den was thrown,  
But David prayed to the living God,  
And God answered from His throne.

The early church, it also prayed,  
When Peter was thrown into jail.  
An earthquake opened the jail house doors.  
Their God, He did not fail.

So whatever comes or goes, dear friend,  
There's a God to whom you can pray.  
For if He answered in Bible times,  
He can answer still today.

—Mrs. George P. Lucius,  
Drew, Mississippi.

—BR—

## ANOTHER PROBLEM UNEARTHED

The land is clamorous with the prophetic voices of those who seek to peep into that future beyond the hour when the guns will cease booming. Chaplain William E. King, now a division chaplain in an overseas theater of operations and formerly pastor of the Maywood Baptist Church, Kansas City, Missouri, thinks that he has spotted a chaplain's problem. He writes: "After the chaplain watches men go up a hill in the face of withering machine gun and mortar fire to take a position, it will be hard for him to listen with sympathy to some of the lame excuses some of his parishioners will give for not taking a place of service."

Chaplain King also wonders whether a sufficient quantity of the grace of patience can be mustered by returned chaplains to bear with those who complain of pastoral slights or oversights. Out of his own experience the chaplain writes: "After he sees men, seriously wounded, lie for hours in the mud and then endure a six to eight hour carry by litter down a steep mountain trail without a word of complaint and hears them say, 'Doc, take care of my buddy, he needs care worse than I do,' it will be hard for the chaplain to listen with sympathy to stories of little aches and pains by members of the flock who continually demand attention."

—BR—

J. M. Eley of Scooba recently sent in a nice list of subscriptions from Scooba church making practically all of their families receiving the Record.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Community Missions—Mrs. Lavon Boyles, Laurel, Miss.  
Vice-President—Mrs. Ned Rice, Charleston, Miss.

President—Mrs. Webb Brame, Yazoo City, Miss.  
Executive Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson

Stewardship—Mrs. J. B. Parker, Ripley, Miss.  
Miss Study—Mrs. W. A. Bell, Jackson, Miss.  
Margaret Fund Trustee—Mrs. D. R. Bowen, Cleveland, Miss.  
Training School Trustee—Mrs. O. T. Robinson, Centerville.

### Attendance W. M. U. Camps

	1944				
	Jr. G. A.	Int. G. A.	Jr. R. A.	Int. R. A.	Y. W. A.
District 1	103	35	82	7	5
District 2	89	14	116	5	1
District 3	90	16	59	7	3
District 4	86	10	55	11	3
District 5	36	6	29	6	6
District 6	111	50	84	7	9
District 7	113	53	54	27	21
District 8	41	23	23	10	1
	669	207	502	80	40
Counselors	77	15	56	1	1
Speakers, teachers, etc.	47	19	42	8	11
College girls	24				12
	793	265	600	89	66
GRAND TOTAL	1863				50

### Attendance By Associations

District 1—25 different churches with representation:

- 41—Cotiah.
- 158—Hinds-Warren.
- 7—Holmes.
- 18—Madison.
- 19—Rankin.
- 4—Simpson.
- 10—Yazoo.

District 2—28 different churches with representation:

- 84—Bolivar.
- 54—Deer Creek.
- 32—Leflore.
- 94—Sunflower.
- 31—Riverside.

District 3—19 different churches with representation:

- 55—Calhoun.
- 9—Grenada.
- 17—Lafayette.
- 65—Panola.
- 49—Tallahatchie.
- 1—Yalobusha.

District 4—15 different churches with representation:

- 11—Alcorn.
- 27—Chickasaw.
- 51—Lee.
- 23—Monroe.
- 11—Pontotoc.
- 20—Tippah.
- 43—Union.

District 5—13 different churches with representation:

- 19—Choctaw.
- 11—Clay.
- 16—Kosciusko.
- 2—Lowndes.
- 17—Noxubee.
- 9—Oktibbeha.
- 18—Winston.
- 1—Zion.

District 6—37 different churches with representation:

- 45—Clarke.
- 16—Jasper.
- 1—Kemper.
- 111—Lauderdale.
- 13—Leake.
- 54—Newton.
- 4—Neshoba.
- 29—Scott.
- 16—Smith.

District 7—28 different churches with representation:

- 24—Covington.
- 4—Greene.
- 21—George.
- 56—Gulf Coast.
- 25—Jackson.
- 133—Jones.
- 41—Lebanon.
- 1—Wayne.

District 8—15 different churches with representation:

- 33—Jefferson Davis.
- 6—Lawrence.
- 9—Lincoln.
- 1—Marion.
- 20—Mississippi.
- 49—Pike.
- 2—Walthall.

### A B C's of Camp

**A**ttendance. You will see from the attendance record on this page that 180 different churches had representation in camps. There were 105 more in camps this year than last.

**B**oys—big boys, little boys—there were in camps! 582 of them. If you could have seen the enthusiasm, interest and zeal of these "Men in the Making" you would take hope for the future. Our boys were most fortunate in having John Shepard, our R. A. field worker, to direct all the R. A. camps. Ivyloy Bishop, the South-wide R. A. secretary, was with us in three of the camps; seemed good to have Ivyloy back in the state.

**C**ox and Cooper! To the Intermediate girls and Y. W. A's who came to camp the name "Miss Mildred Cox" will ever symbolize for them a vivacious, vital Christian personality. Miss Cox is the principal of our Girls' Training School at Recife, Brazil. She was our vesper speaker and teacher of Mission Study on Brazil. Cooper! That name means, William Lowrey Cooper and his sons, Dave and Bill, to the Intermediate R. A's of Mississippi. They were with us for camp. Argentina and Baptist work there took on a new meaning under their guidance. Never have we had a missionary who meant more to our boys than Mississippi's own "William Lowrey Cooper."

**D**id you know? All of the campers were interested to hear reports of our New Camp Fund. It has reached almost \$15,000!!! Then we talked about and made plans for our observance of the Season of Prayer for State Missions and our offering. We hope the "over and above" will go to as much as \$15,000 to go into our camp fund.

**E**mergency World Relief. Most of our camp offering went for this purpose, \$606.16. Then \$239.38 was given designated for equipment for the new camp. This is a worthy offering given out of love.

**F**ranks! Yes, "Miss Martha"! The influence of this delightful, devoted missionary will linger longer in the hearts and lives of the Intermediate girls and Y. W. A's. She taught one of our Mission Study classes, spoke on China and

led our consecration services!

**G**irls. The age limit of the Intermediate girls who came to camp were higher than ever before—more 15 year old girls—all these girls are in periods of decision—many of them gained definite, evident help in these decisions. Our older girls realize these are times for Christian living!

**H**andcraft. The boys enjoyed the molding of R. A. plaques, floral plaques and various other articles—the girls designed and painted lovely wooden articles, trays, trinkets, boxes, rings, bracelets, buttons, etc.

**I**nterest was keen and anticipation high over the prospect of our new camp but all the young people were grateful for the opportunity of using the facilities of Clarke College.

**J**uniors were enthusiastic, eager and earnest about everything. They were responsive and ready for each activity.

**K**imi Fuyimoto, our Japanese American friend, made us more conscious of our racial minorities and our Christian responsibility. Kimi was a favorite of all—tiny, black-eyed, athletic and interested in everybody and everything! She is now a student in West Hampton College, Richmond, Va.

**L**owe and Lide! Two of our missionaries from China. Mr. C. J. Lowe was with us in two Junior R. A. camps. Mr. Frank Lide was in the Intermediate R. A. camp. These missionary friends of ours help us to realize our opportunities in Christian witness.

**M**oore, John Allen. John is one of our own Mississippi men and through the R. A. you have come to appreciate this splendid missionary to Yugoslavia. We pray that soon he may be able to return to his God-called task.

**Mc**Cormick. The drum call of Africa was sounded by Mrs. H. P. McCormick—one of our medical missionaries. She and her two daughters, Kathleen and Betty Jean, were camp favorites. They were with us in six of the girls' camps.

**N**umber of camps:

- 5 Junior G. A. camps.
- 5 Junior R. A. camps.
- 2 Intermediate G. A. camps.
- 1 Intermediate R. A. camp.
- 1 state Y. W. A. camp.
- Ridgecrest Y. W. A. camp.

**O**lelah Mae Cornell—our Indian friend—was in ALL the girls' camps. She is a student in Oklahoma Baptist University and plans to do mission work among her own people. She was helpful in many ways—from directing setting-up exercises to teaching "Kimo."

**P**astors. Our R. A. camps have greatly benefited by the presence and help of our pastors, who so generously give of their time to the boys of our state. 27 pastors came to camp bringing groups of boys. We are grateful to these men for the interest shown and the help given. There were 87

conversions in the camps, and how we praise His Name for these boys and girls who found Christ as Saviour in these meetings.

**Q**ueens—there were 68 queens, queens with scepters and queen regents in camp. The coronation services were indeed a challenge and blessing to all. There were 41 ambassadors, ambassador extraordinary and ambassador plenipotentiary in camp. The work on ranks and recognition services in camp serves to stimulate our boys to gain more information of God's Word, His work and His world.

**R**ose, "Miss Ruby." One of the choice people that we have in our camp each year is Miss Ruby Rose. She is a teacher in the city schools of Gulfport but gives her summer vacation to serving as supervisor of camp facilities. There is not a person in camp who does more or means more to camp.

**S**wimming. This was the only phase of the program that was disappointing this year, but the prospects for next year are good. In a letter today I read this good news: "While I am writing you let me report that we have found a fine place on our property for a three or three-and-a-half acre lake fed by a stream from several large springs. In the present dry season the stream is running thousands of gallons of clear, cold water. This indeed is a heart-warming discovery. Moreover, the dam will not need to be very long, perhaps between seventy-five and a hundred and twenty-five feet. Dr. Greene and I are going to run a tentative shore line next Saturday so that we may know just how much area will be included at what appears to be the optimum level.—Martin V. McKinster, registrar."

**T**hemes:

- Jr. G. A's—"God Bless All Nations."
- Jr. and Int. R. A's—"Men for Tomorrow's Task."
- Intermediate G. A's—"Lift Up Your Eyes and Look."
- Y. W. A's—"Widening Our Horizon."

**U**se of property. We want to express our gratitude to Clarke College for the gracious, generous use of their facilities. We were glad that we could take the money usually used for renting property and could make some permanent improvements. We appreciate the following letter from the registrar: "I have been looking about the campus this morning following the close of the camps and the storage of the camp materials, and I find the entire campus in such a clean and orderly condition that I feel impressed to write you this letter expressing for myself and for the college our appreciation for the spirit shown by the camp administration in its use of our property."

(Continued on Page 8)



## GOING PLACES

Our Text: 1 Timothy 4:13a and 15b:  
"Till I come, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL."  
Our Motto: "Ask the people, they'll subscribe."

### Rural Carriers' State Convention

We had the privilege of attending the annual banquet of the Rural Letter Carriers' state convention which met recently at the Robert E. Lee Hotel. President John Collums of Houlika was at his best as was toastmaster Forest Jackson. We were privileged to address the meeting. It was our first contact with this group which is so closely connected with The Baptist Record. They deliver thousands of them each week.

### Tangipahoa, Pike County Association

We had the privilege of assisting Pastor A. W. Talbert in their annual revival. This is one of our better country churches. During the six years of the present pastorate the membership has doubled, a well equipped annex has been built, and they have gone from one-fourth to one-half time with full-time a possibility. We have never worked with a pastor who did more personal work than Pastor Talbert. There were twenty additions.

The large auditorial was well filled for the morning services and crowded at night.

W. G. Mize, Baptist Orphanage superintendent, led the singing and did an excellent job. He also led one of the prayer meetings and did effective personal work.

The pre-service prayer meetings averaged 140.

The church voted to raise the pastor's salary 25%.

Felix Bearlen is the Sunday school superintendent and is doing a good job. Equally good work is being done by Mrs. Houston Smith, Training Union director, and Mrs. Ruby Dell Wilson, W. M. U. president.

Pike county Record readers are listed as follows: BLUFF SPRINGS 9; Bala Chitto 1; BOGUE CHITTO 31; CENTRAL 42; EAST McCOMB 262; FERNWOOD 64; Friendship 11; Holmesville 3; McComb First 67; MAGNOLIA 88; Mt. Zion 3; OSYKA 92; Progress 3; Sliver Creek 4; SOUTH SIDE McCOMB 97; SUMMIT 92; TANGIPAHOA 92; TERRY'S CREEK 70; UNION 40, and JOHNSTON 29.

### New Hope, Yalobusha County, is Number 747

The EVERY FAMILY list of The Baptist Record continues to grow larger. One of the latest EF churches is New Hope church in Yalobusha county. Rev. W. H. McPhail is pastor.

Record readers in Yalobusha county are listed as follows: NEW HOPE 14; COFFEEVILLE 58; Oak Grove 1; OAKLAND 12; Pilgrim's Rest 7; SCOBAY 22; SYLVARENA 14; Tillatoba 4; Water Valley 21; Wayside 2; SPRING HILL 28; CAMP GROUND 39; Parker 1; Hopewell 4; Paul 1; DIVIDING RIDGE 28, and OTUCKOLOFA 33.

### Better Late Than Never

We cannot think of a good excuse for the delay but in some way we have overlooked the receipt of an EVERY FAMILY list from the Sandersville church, M. C. Therrell, pas-

tor. Mrs. M. R. Ward, in sending in the list in December stated, "Our membership has decided to give the EVERY FAMILY Plan a trial." Evidently they liked the trial for they are continuing the EVERY FAMILY list.

Jones county Record readers are listed as follows: BEULAH 54; ANTI-TOCH 38; BEACON 73; BETHEL 17; CENTERVILLE 36; COUNTY LINE 40; ELLISVILLE 120; Estabutchie 1; HARMONY 38; FAIRFIELD 70; LAUREL FIRST 423; LAUREL, SECOND AVENUE 123; LOWREY CREEK 22; MOSELLE 33; MT. ORAL 26; OVETT 48; PECAN GROVE 22; PINE GROVE 47; SAND HILL 21; SHARON 28; Calvary 10; FRIENDSHIP 34; SHELTON 42; SOSO 17; SUMMERLAND 41; TUCKER'S CROSSING 14; WEST LAUREL 160; SOUTH LAUREL 40; BETHLEHEM 22; SANDERSVILLE 42; New Bethany 6; INDIAN SPRINGS 53; Pleasant Grove 5; HEBRON 42; OAKLAND GROVE 14.

### LOUISIANA WINS FIRST WEEK'S RIDGECREST TOURNAMENT

One of the features of the eleventh southwide Training Union assembly at Ridgcrest, where there were more than eleven hundred people in attendance, was the Southwide Better Speakers' Tournament, held July 22, under the direction of Winston Crawley, director of Young People's Work of the Training Union Department of the Baptist Sunday School Board in Nashville.

Herman Eugene Nelson, Baton Rouge, La., was awarded first place in the first week's section of the tournament. His topic was "The Christian Solution of the Alcohol Problem." Mr. Nelson is a cadet sergeant in the U. S. Reserve Officers Training Corps. Second place was awarded Miss Mildred Bullard, Tulsa, Okla., for her speech, "Thy Will Be Done on Earth."

Representatives from five other states in the Southern Baptist Convention participated. Each speaker had chosen one of the twenty-four listed topics and had already delivered his address before several regional contests and the state tournament, before appearing on the Ridgcrest program. The Florida representative was Miss Jimmie Rogers; Illinois, Miss Rosemary Martin; Louisiana, Herman Eugene Nelson; Mississippi, Miss Helen McCool; Oklahoma, Miss Mildred Bullard; New Mexico, Miss Josie Ruth Tidwell, and Miss Lucille Knight, Virginia. Each speech was the original work of its author. Representatives were allowed six minutes each. The speakers were judged on content, composition and delivery.

The speeches of the winners, with their pictures, will appear in forthcoming issues of The Training Union Magazine.

Since the Training Union assembly is being held over a three weeks period, a section of the tournament is being held each week. The three speakers receiving first place during the three weeks will be declared the three southwide winners.

## What Causes Epilepsy?

ject will be sent FREE, while they last, to any reader writing to Educational Division, 535 Fifth Avenue, Dept. JL 8, New York, N. Y.

### GRENADA OBSERVES PASTOR APPRECIATION WEEK

Grenada continues to go forward. God blesses us constantly. Additions nearly every Sunday, ever-increasing crowds at prayer-meeting, largest financial program in history of the church, increased giving to "outside" causes, and many other reasons for rejoicing.

After more than paying our accepted "quota" for the Now Club, we sent an extra thousand dollars on the June offering. Now we have "upped" our gifts to all outside causes to forty percent of our regular offerings.

Judging from collections so far this year, we shall probably take in \$40,000 this year, and that without any special appeal for gifts. Our people are doing magnificently in this respect.

The Training Union recently observed "Pastor Appreciation Week." Monday night the young people gathered at the pastor's home and sang soul-stirring songs, then one of the group expressed to him what he means to them. After this, the pastor's wife hurriedly prepared punch and cookies for the group. Tuesday the intermediate Union brought a bushel of apples. Wednesday the prayer meeting had an unusual number of Training Union people present. Thursday night the adults pounded the pastor. Friday the Story Hour group brought beautiful flowers and laid them in the pastor's arms. Saturday morning his mail-box was filled with letters from the Juniors, and that afternoon the same group sent a beautiful pot plant. What pastor would not work harder after such an expression?

As evidence of the growing interest in Training Union activity in our church, Miss Emma Bridges, the director, is being sent to Ridgcrest for the first week of August by the church. Mrs. J. C. Calk is being sent by the Training Union, and Mrs. E. R. Green is attending also.

The meeting at Kosciusko First church, with Pastor Rowe Holcomb, was a wonderful experience. There were thirty for baptism, and several otherwise. The Kosciusko saints know how to treat a visiting preacher and Pastor Holcomb is a perfect host. He had so thoroughly prepared for the meeting, that there was never a let-down from the very first service. The attendance was large every evening, and there was an average of 105 for the morning services. Rev. Earl Edwards, now of Baldwin, led the music, and did it in a most acceptable way. This is the second time we have worked together, and I commend him most heartily as a consecrated servant of God, a sweet singer, and an untiring personal-worker. This is the kind of music leader one wants in a revival meeting.

Praise the Lord. I don't know that you will want to print all this. That's all right. But I so seldom send anything, I thought maybe this would help those who have loved ones here and delight to learn of their progress.

I don't doubt for a moment that having The Baptist Record in our budget has helped marvelously in the great progress our church has made in recent years.—Glen Eric Wiley.

—BR—

S. G. Pope has resigned at Mars Hill and Bude in order to accept the pastorate at Enon, La.

### CORRECTION

Due to change in plans relative to our dedication services as reported in The Baptist Record of last week, we make the following statement: We will not have all day services and there will be no dinner served. The dedication service will be at 2:30 p. m., August the 6th. Dr. D. A. McCall will preach the dedication sermon.

Sincerely,

N. J. LEE.

### MORE NEWS FROM ALASKA

Four years ago I was graduated from Ouachita College and before enrolling in the Seminary that fall I made a three-month visit to Alaska to study the mission field. My soul cried out in horror at our neglect. There was not a Baptist church in Alaska and morality was "at bottom." Furthermore Alaska was growing by leaps. Hundreds of people were pouring in. Today, my wife, baby and I are back to try to do what our fathers failed to do. People are still arriving on every boat, by the airlines and now over the new Alaskan highway. We must realize that Alaska is growing to statehood. Thousands of soldiers will return here after the war, and the coming unemployed millions after the war will flock in. We are told that this war is being fought to defend our way of life. The government is investing 500 billion dollars to defend our democracy. We as Christians must remember that true political democracy can only exist where there is true religious democracy, and true religious democracy exists only in a Baptist church. Indeed the founders of our American nation took pointers from the Baptist churches in that day. Today's world needs Baptist churches as it has never needed them before to point the way for a government by the people. The die is now already being cast for World War III. There will never be peace as long as we depend upon the kingdoms of this world. Jesus taught us the principles for a world of peace, namely the principles of the kingdom of God.

"Baptists will be foolish if they do not launch out in a practical way to build an endless chain of Baptist churches around the world. America has every resource to build and teach the world the way of life in Jesus Christ. If we keep wasting our billions in wars—tomorrow will be too late.

"Southern Baptist friends have sent \$6,000 to help buy the house and the choice lot for the only Baptist church in Alaska—located at Anchorage. The congregation is growing and working hard to build a church building. We need your financial help now to start building for the world of tomorrow.

"We in Alaska are right at the backdoor of Russia and in the front yard of Japan. We can and must start building. When anything is done in Jesus' Name it is not done in vain. Our spirit cries out to yours for help for a Baptist church in Alaska.—W. A. Petty, pastor, First Baptist Church, Box 123, Anchorage, Alaska."



## MISSISSIPPI'S WOMAN MISSIONARY UNION

(Continued from Page 6)

erty. We shall be glad to welcome your next year knowing that our property will be sympathetically used and well cared for.—Martin V. McKinster."

**V**—arious others. Many other people added much to camp, citizens of Newton, College Y. W. A. counselors, dietitian, life guards, state helpers, cook, etc.

**W**—ilson, Bro. George. One of our Home Mission Board missionaries, serving in New Mexico. He was with us in two Junior R. A. camps. This consecrated missionary with his superb voice sang his message into the hearts of the boys.

**X**—celling. Each year seems to be better than the year before—this year was no exception.

**Y**—oung women. The state Y. W. A. camp was not large in numbers but as fine and close spirit would not have been possible in a large camp. The 53 girls attending were from 33 different churches. Ridgecrest Y. W. A. camp was unusually well attended by Mississippi Y. W. A's—50! That was an increase of 21 over last summer.

**Z**—unigha, Rev. V. J., a Zuni Indian of Oklahoma, serving under our Home Mission Board, was with us in four of the R. A. camps. He was an unusual personality, fine spirit and an earnest Christian. He was a favorite of the boys.

## GOD'S PARTNER

(Continued from Page 1)

can't go to the movies," she explains. "I just tell them that I don't think the movies will help them and might hurt them, and that there are more profitable things for a Christian to do. They all seem to agree with me."

All the sons are taught, first, welding, and then all of a machinist's craft, working regular hours in the plants. Even the nine-and eleven-year-olds work at least two hours after school and a half day during the summer.

LeTourneau hasn't much use for higher education. "If a man wants to know anything, let him buy a book and study it. That's how I learned trigonometry and geometry." His son Richard learned so much by this method that now he is slated to go to LeTourneau's new Australian plant as a designing machinist. Richard knows how to use a machine gun. "I find nothing in the Bible that says a man shouldn't defend himself," says LeTourneau.

As the LeTourneau enterprises grow bigger and bigger, the boss finds himself forced to hire experts. The experts beg him to stick to developing earth-moving machinery, but they can't prevent him from inventing and trying out new things. He has set up a \$50,000 steel mold, shaped like a four-leaf clover, into which he intends to pour concrete to produce a house.

"You can buy a hundred dollar's worth of concrete and pour yourself a house in an afternoon," the maestro predicts, and engineers don't know whether to laugh or listen.

Mrs. LeTourneau, in her own right is a personality beloved. She was recently granted the degree of Doctor of Home Economics by the John Brown University at Siloam Springs, Ark., for her contribution to the American way of life as a wife and mother.

The award was made by Dr. John E. Brown, founder and president of

## NEW ASSOCIATIONAL PLAN IS PRAISED BY CHURCH EFFICIENCY EXPERT

(Continued from Page 1)

leadership in meeting the situation. The steps which promise results of far-reaching value were taken some time ago when a joint budget was provided by the Philadelphia church, the churches of the association, and the state mission board, with which to put on a developmental program that may well turn out to be a model for other associations and for other states of the Southern Baptist Convention.

## Secure Kenneth Hall

After many months of careful searching, Rev. and Mrs. Kenneth G. Hall, an ideally fitted couple for this type of work, were induced to leave the pastorate of Mounds, Illinois, and come to Philadelphia, where Brother Hall becomes, in the thought of the directing committee, "associational pastor." He and his capable wife propose to win their way

the Arkansas school and was a feature of commencement exercises at which another Mississippian, Paul D. Spearman, now a Washington attorney, was the principal speaker.

Shown above is the LeTourneau home, designed by Mrs. LeTourneau and located atop one of the highest hills near Vicksburg, overlooking the Mississippi river. Ted LeTourneau (left) one of the five LeTourneau children, is pictured making a "Commando raid" on the family refrigerator, while another young son, Ben (right), nurses the baby son of his sister, Mrs. Louise Dick. Another son, Roy, works in the Mississippi factory, and still another, Richard, is a member of the staff of the Australian plant.

In addition to playing well her role as wife and homemaker, Mrs. LeTourneau is her husband's partner in business, serving as vice president of his varied enterprises which include his road machinery plants, farm and dairy operations, housing corporations, radio stations and Christian conference centers.

The Bethany Camp at Winona Lake, Indiana, is one of Mrs. LeTourneau's enterprises. Her life emphasis is in full accord with her husband, and she gives him unstinted cooperation in every effort.

Someone might think: "Well, I would be faithful to God, too, if my life was like LeTourneau's, all full of happiness and no hardships." However, people who have noticed his slight limp know the man reacts under hard situations, just as he does when things go well. Like Job of old, he sticks to God when the way is hard, as when everything is fair. The accident in which he received the injury which has left its mark, was a terrible collision between two cars. Several people were killed. Mr. and Mrs. LeTourneau were badly injured. His chest was crushed, legs broken, otherwise hurt and seemingly death would be his lot. Rescuers laid the two out side by side on the edge of the road. In the midst of his suffering, and apparently facing death, onlookers heard him say, as he looked up to heaven, "God, it is all right with me."

## THE END.

(Editor's note: We hope our readers have been blessed by reading the story of Mississippi's only internationally known millionaire manufacturer. We are glad this family has cast its lot with Mississippi. They are a help to all the Christian forces.)

## WILL THE PRESIDENT CONFER WITH THE POPE?

(Continued from Page 1)

surrender of Poland to the Soviets."

Mr. Herbert L. Matthews cabled a story to the New York Times, from Rome, July 16, 1944, in which he quotes Mussolini as follows:

"The pontifical states, which were like a malignant tumor on the body of Italy, had a negative effect on the people. In 1929 I sought to isolate this neoplasm. Even now, under the pretext of bombardment of Rome, the center of the Catholic world (on July 19), the clergy has sought to sow the seeds of the reconstitution of its temporal power which may come to fruition twenty or thirty years hence."

Make your own discount of the German version of the AP story regarding the President's predicted visit to the Vatican, and keep in mind Mr. Matthews' quote from Mussolini, and form your own opinion, in the light of present and future facts. Every lover of freedom must surely acknowledge the imperative need for unbiased, courageous thinking in this unprecedented hour of a rapidly changing world.

—BR—

**New Zion church, Waltham Association:** We have just closed a great meeting. The preaching was done by Dr. R. H.: Whittington of the Coliseum Place church, New Orleans, and the music was led by the pastor. God's power was much in evidence, and visible results were twelve professions of faith, four additions by letter, and many rededications.—J. Hardee Kennedy.

into the confidence and affection of the churches of the entire association, to help them immediately to put on Vacation Bible schools, to take censuses and make surveys looking to the enlargement of Sunday school and Training Union work, to promote Woman's Missionary Union and Brotherhood activities, to stimulate the churches to systematic and proportionate every-member giving, to hold conferences and training schools, to lead in more fruitful evangelism, to develop all the churches into a strong and winning team that will work together, "each for all and all for each," in loyal devotion to the cause of Christ in Neshoba county, throughout Mississippi, and "unto the uttermost part of the world."

## May Be Model Plan

Many plans for the development of a district association in cooperative unity and efficiency have been tried by Baptists, not all of which have proved fruitful. Here is a plan that commends itself for its simplicity and practicality, its exaltation of the churches for their own sake, its loyalty to the Baptist ideal of independence and interdependence. While much credit is due to the vision and statesmanship of the pastor, Dr. Walter Johnson, it is no one-man scheme, but has gathered to its support loyal laymen and missionary-minded women as well as the faithful and hard-working pastors, and their responsible leaders in the cooperating churches. The writer has been intensely concerned over the years for a better approach to the solution of the problem of the rural association, and he feels that this is about the nearest approach to it that he has seen in action. It will pay Mississippi Baptists, and Baptists of other states, to watch this demonstration and, with adaptations, to imitate its example.

## CHINA'S CHRISTIAN GENERAL TEACHES MEANING OF CITIZENSHIP

(Continued from Page 1)

expected to contribute. So the soldier went away, returned in civilian clothes, and made his gift. At a mass meeting last winter, students contributed their clothing until they were left with only shirts and pants. Girls gave up their overcoats as they shivered in the cold. Stories like this go on for hours as the general tells of his experiences.

General Feng brought hundreds of gold and diamond rings back to Chungking with him last month, all of them contributions to the state, many of them wedding rings. He told of instances where bankers and wealthy land-holders offered gifts which his audiences considered too small. To force more proportionate donations from the wealthy the audiences went on their knees, refused to rise until the gifts had been increased.

The general was first impressed with Christianity during the Boxer uprisings when he stood by as a common soldier and watched a woman missionary volunteer her own life in exchange for the lives of the women and children taking refuge in her compound. He still tells of how deeply impressed and moved he was by the sacrifice of that woman.

—BR—

CHANGES AMONG THE CHURCHES  
By Rev. Leon V. Young, Clinton, Miss.

## Called and Accepted

Henry Joe Bennett, West End, West Point, Miss.

L. R. Alford, Mt. Olive, Miss.

Henry Joe Bennett, Clear Creek, Smith county, Miss.

George E. Stewart, San Marcos, Tex.

H. C. Verner, Matador, Tex.

L. P. Lott, Henderson, Tex.

Fred Stephenson, Beaumont, Tex.

E. H. Rice, Arizona, Tex.

Dale Moody, assistant professor, Theology, Union Seminary, N. Y., N. Y.

Paul Crandall, associate, First, Winston-Salem, N. C.

T. R. Heath, Mountain Hill, N. C.

J. H. Sutley, First, Mt. Dora, Fla.

J. Wendell Finkell, Jr., Owens, Fla.

James M. Good, South River, Statesville, N. C.

C. D. Tabor, Doyle, Tenn.

G. C. Lewis, Sunset Park, Wilmington, N. C.

A. V. Faggard, Clara, Miss.

Ray Y. Langley, First, Crawfordsville, Ark.

S. T. Mayo, Luxora, Ark.

W. A. Lockler, Yules, Fla.

E. C. Cowan, Roberta, Ga.

J. P. Carroll, Bamburgh, S. C.

R. D. Hicks, South Fork, Pilot Mt. Association, N. C.

N. B. Phillips, Holly Springs and Calvary, N. C.

D. M. Clemons, Baptist Temple, Reidsville, N. C.

J. T. Roberts, Roff, Okla.

Roy Roach, Auber, Okla.

J. A. Walker, Marion, Ala.

C. M. Warren, First, Sylva, N. C.

J. S. Graham, Mt. Joy, Union Co. Association, S. C.

Wingard Enores, Newberry Co. S. C.

## Resigned

W. A. Lockler, Cook Springs, Ala.

J. C. Chambliss, Buena Vista and Excell, Ala.

H. G. Verner, Lorenza, Tex.

L. P. Lott, Harlingen, Tex.

Fred Stephenson, Loeb, Tex.



## THE LITTLE BAPTIST

(Continued from Page 1)

others do; but this only amounts to an honest difference of opinion."

"Well, but mamma, is not Dr. Farnsworth as smart as the Baptist preacher? Mr. Coleman talks just like my Bible reads, and if he can understand it, why can't Dr. Farnsworth understand it, too?"

The speaker was little Mellie Brown, with rosy cheeks and flaxen hair, who had just passed her tenth birthday, on which her brother Frank had given her a very fine little pocket Bible. At the time of the conversation she was sitting in her little rocking chair at her mother's side, reading the third chapter of Matthew; and when she read the account of John the Baptist baptizing the people in the Jordan, she was persuaded that the bookseller had practiced a fraud on her brother, by selling him a Baptist Bible. Such a thought as evading a plain declaration of Scripture, had never entered her mind. But in her child-like simplicity, she had supposed the Bible to mean what it said, and to say what it meant. And she had received the impression that the Baptists were in error, regarding the action of baptism, which very readily explains her great surprise when she began to read the Bible for herself.

Mellie had been taught that the Bible was the Word of God, and that all its teachings should be obeyed. Her mother had taken much pains to cultivate her mind, and took pride in witnessing the unfolding of her genius. She was so remarkable for intelligence and sober thought, that she attracted special attention, and became the general favorite among her acquaintances. Books were her chief delight, and whenever she got a new one, she was devoted to it, until she had read it through. So her new Bible became her constant companion. She had a great desire to know the meaning of all that she read, and spent much of her time in asking questions of her mother and others, touching what she had been reading.

CHAPTER II  
The Parents

Colonel Brown had been reared in the Presbyterian church; but when he settled in the town of H—, in Mississippi, he claimed no church relation, and was entirely a "man of the world." He was an upright and honorable man, of excellent morals, kind, affable and social in his intercourse with others. His noble and generous traits of character had gained him a large popularity, and he seldom failed to be chosen to some important official position. In regard to religion, he became a Liberalist, conceding orthodoxy to all creeds, and catholicity to all sects. To experimental Christianity he was wholly a stranger, and was a living monument to the fact that being baptized in infancy, and growing up in the church give no guarantee of an inward work of grace. Col. Brown lacked the "one thing needful"—true piety—and knowing not the power of godliness, he had discarded its forms, and held himself aloof from his church.

Mrs. Brown was very different. Though of almost opposite temperaments, they lived together with but little discord, and well illustrated the possibility of "harmonious differences." She had reserved humility, patience and kindness, that commended her as the model wife, the exemplary Christian, affectionate

mother and kind neighbor. She knew the power of experimental religion, and in her intercourse with the world, although herself one of the brightest ornaments of society, she sought not for honor, but was governed by her sense of duty. She did not inquire "What can I do?" but "What ought I to do?" and wherever duty pointed the way she did not hesitate to follow. She was devoted to her church, and her heart and hands were open to the poor. In her, meekness, courage and humility were beautifully blended; and her Christian influence was felt throughout the circle of her acquaintance.

Mrs. Brown was not reared in the church, but under the influence of Presbyterianism; so when she married into a Presbyterian family, and professed religion, she very naturally united with that church. Notwithstanding her mind was superior, and her education liberal, she had one failing that was inexcusable. Like thousands of others, she let other people do her thinking in religious matters. In regard to doctrines, ordinances, and church polity, especially, she accepted the conclusions of others, without taking the pains to investigate for herself. Instead of giving personal attention to these things it was enough for her to know that the church endorsed a doctrine or a practice. Her faith was in her church. The decisions of her church satisfied both her mind and her conscience. Or, rather, it satisfied her judgment, for as a matter of course, the conscience approves whatever the judgment pronounces right. Although she could see no reason for controversy on the subject of baptism, and, in candor, could but admit that the Bible was silent in reference to any other than believer's baptism, and decidedly plain as to the action having been immersion in apostolic times, yet, she would say, "Others of more extensive learning and research have agreed that sprinkling and pouring are of equal validity with immersion, and that infants are duly entitled to baptism, too, and I suppose they have good reasons for thinking so, else, as honest people, they would not teach and practice as they do." Thus she "pinned her faith to the sleeves" of other people, and quietly floated on with the current of her church, giving the subject but little serious attention, thinking that so many persons of exalted piety and wisdom could not be deceived. And, since so many good people had gone to heaven with no other baptism than that which her church administered, it would be sufficient for herself also.

When her little daughter expressed such surprise on discovering what she supposed to be a Baptist Bible, she was no less astonished than amused, but as she reflected the subject assumed a more serious aspect. Said she, "If the Bible is so plain upon this subject that even a child can understand it at a glance, I may be guilty of gross neglect."

It was hard for her to consent that her church was in error, and she resolved that none but the most positive testimony should convince her of it. A thought had been awakened, however, and though she resolved only to think silently herself, she would be no hindrance to an impartial investigation of the Bible by her child. She felt anxious to see what conclusion an unprejudiced mind would reach, exempt from all other influence than the Bible. Like other fond mothers she doted on her child.

CAPTAIN DEFOORE IMPRESSED  
BY NATIVES

(Continued from Page 1)

unusual sight. Some of them can speak a little English that they have picked up while working in the American camps.

"Sunday, Mother's Day, I went up in the foothills of the Owen Stanley mountains. We went as far as the road went, and where we stopped, civilization (what little there is) stopped, too.

"At the end of the road, we came to a big grass building with a white cross on the top. It is a mission (I can't tell you the name of it) that has been there for some time. And around the chapel itself, there were several smaller buildings which I later discovered were school rooms. We found a small native boy, with several smaller children with him, but he was unmistakably the leader of the group. In broken English he told me that he was a teacher in the native school that was operated by the 'Father and Sisters.' He was only twelve years old, and more courteous than any child I have ever seen in my life. We had not talked long before he said, 'Me name Frank. Me Chlistian boy.' I was stunned although I should have known that he was. But the force of his statement and the proud, open, and frank way he made the statement was, I guess, what made me reel.

## Graves of Slain Missionaries

"Frank is truly a Christian. There is no question that he understands fully the true meaning of the works and teachings of Christ. His very countenance, his actions, his speech, and his attitude seemed to show very plainly that he is not an ordinary human, but truly a child of God. He told me proudly of more than 300 native children that daily attended the classes and morning worship services. At one place on the mission grounds, we came to three graves. They were all graves of women, and I asked Frank why they were there. 'Japanese come; bad natives tell them where women hide; Japanese kill.' I said a little prayer right there and thanked God for Christian women who would come to the jungle and lay down their lives for the furtherance of God's Kingdom. There were several officers in the party.

"As we stood around the graves, we talked in hushed tones. You could feel the respect and admiration that they all had for three who had found the secret of life.

"We left the mission and went far back into the 'bush.' We passed through nine or ten native villages, and whenever we stopped to talk Frank explained who we were and what we were doing in the area. If I am capable of discerning love in the eyes of a native, I think I could be sure I saw a deep love and respect in the eyes of all those who looked at Frank. Soon we were speaking a little native language. Naturally we learned the word 'unda-unda,' which means 'food'; and 'ki,' which means 'to eat.' As we passed certain plants and trees in the jungle, Frank would say 'Good ki,' and we sampled quite a few plants and fruits. Some that you are familiar with are bananas, oranges, something like a fig, mush-

She knew her intellect was more than ordinary, and she desired to see that intellect thoroughly cultivated; hence she determined to aid her in making improvement in every way possible.

(Continued Next Week)

GREAT EVANGELIST COMING  
TO MISSISSIPPI

Dr. John R. Rice, a nationally known evangelist, will be in DeKalb in a union meeting August 13 through August 27. Friends from all over the state are invited to share the blessings in store for these days, according to William W. Miller, Baptist pastor. Visiting ministers will be given a warm welcome. Dr. Rice, who is an author of note, formerly resided in Texas, but now lives in Wheaton, Ill.

rooms, cocoanuts, and a fruit much like a grapefruit but coarser and about twice as large. There were others; an okranut that tasted something like a 'niggertoe,' a 'pa-pa' that faintly resembled a muskmelon, a root off a plant that tasted like the center of a head of cabbage, and lots of leaves off plants that tasted, to be truthful, perfectly terrible. (Maybe they will taste better after they are cooked—IF you are supposed to cook them.)

"I asked one small boy about 7 years old if he could count. He counted to sixty without taking many breaths, and then asked, 'More?' Then I had to listen to everybody's ABC's and poems. They had even been taught songs and they sang very well. The priest and nuns who run the mission are supported by, and members of, the Anglican church. Just what their church doctrines are, I don't know, but their 'works' are prospering and they are 'Sending the light.' Someone said long ago, 'Go ye therefore into all the world—' and those missionaries heard His voice and went.

Few 'Franks' Would Repay  
Life Spent

"I have never before realized the vast possibilities in mission work among the natives. The main emphasis is on the children and that is certainly the most reasonable way to start a lasting work. Those people are interested and eager to become a little more civilized and to hear the story of Christ. Certainly the work of the missionaries is hard, but it wouldn't take many 'Franks' to make a man's entire life worth while. When I consider the meagre 500 missionaries of the Southern Baptist Convention, I am ashamed that I am a part of a group that can do no more than that. When you look at the work that has to be done, we aren't 'scratching the surface.'

"Our work in the regiment is going fine. We are having additions to the church every Sunday—anywhere from three to ten men. Our chaplains are working hard and they are accomplishing more than I have ever seen done since I have been in the army. Men think more seriously over here, and it is much easier to talk to them about Christ. The heat is getting easier to take each day, and we hardly notice it except when it gets so hot you feel like smothering. We are having a long dry spell—it hasn't rained for two days!

"We had an inspection today, and after it was over, the inspector told me that he had never rated any company as 'superior,' but he thought we would get that rating. It made us feel very good. I gave the men the day off.

"If I can slip off next Sunday, I am going back to see Frank. He wanted a clock very badly and I am going to take him mine."





# Baptist Training Union

BOX 530 — JACKSON, 105, MISS.

AUBER J. WILDS, State Secretary  
MISS RUTH LOFTIN, Young People  
MISS LOUISE HILL, Rural Emphasis  
MISS NELLA DEAN MITCHELL, Office

## IN RIDGECREST

This is Tuesday afternoon, July 25th. The people who have been here for the Training Union Conference that closed today noon are leaving. Many of them have already gone, with a blessing, and gone to be a blessing. It has been a great program. Certainly the Lord has had no greater praise than has been given Him this week, and certainly His program has had no greater emphasis than it has received this week. Every speaker has magnified Christ. Every conference has been in the interest of crowning Him Lord. Every song has been sung for His glory. More than twelve hundred, representing every state in the Southern Baptist Convention, plus some from other states. The records show that in conferences we had each morning we had between a thousand and eleven hundred. We give the report for one morning—in the Administration Conference, 172; Adult, 102; Young People, 321; Intermediate, 320; Junior, 84; Story Hour, 36; a total that day of 1,035. The services in the auditorium from 11:40 to 12:45 each morning and each evening from 7:30 to 9 were fully attended. The main floor and balconies had few vacancies. It has been a glorious experience. The second Training Union Conference opens tomorrow (Wednesday) night. Already they are coming in. Our group from Mississippi this first week was smaller than we expected. Some wrote or wired their cancellations, others did not come nor did they let us know they were not coming. We had about fifty. Our Intermediate Sword Drill representative for some reason did not arrive. This was a great period in the assembly when fifteen fine Intermediates representing fifteen states took part in the drill. On Saturday morning when the Young People's Speaking Tournament was held we had another high hour. Helen McCool, Mississippi's representative was right there with a splendid message. We from Mississippi know that she was second best. Everybody knew that the young man in uniform, from Louisiana, would win first place and he did, but Helen was right in there with the rest and the judges had one hard time deciding who really deserved second place. They did not ask us or it would have been settled a little differently! All of these talks were masterpieces. It was a mountain top experience when on Sunday night something like four hundred Intermediates and Young People dedicated their lives to the Lord for full time religious service. Several young people were converted, and it was a beautiful sight when one little girl was baptized in Dew Lake by her chaplain father Sunday night. Then again on Monday night two fine girls and two fine boys were baptized in the lake, joining the Ridgecrest Baptist Church to take their letters home with them today to join their home church next Sunday. Dr. W. A. Criswell, pastor of First church, Muskogee, Oklahoma, was

the evening speaker each day, and his deep interest in the lost and his abiding concern regarding the saved giving their all to Christ made him a most acceptable speaker on the program. Time forbids telling of each person who contributed to the program, but a report on Ridgecrest would not be complete without a word regarding the social, or fellowship program. Afternoons are open for hiking, hiding, swimming, ball games, etc., etc. Mrs. Lake Pyland (Mr. Pyland is a Mississippian, by the way) was in charge here, and guides and leaders were ready to serve all. In addition to these a social hour each afternoon was planned, one day for Juniors, one for Intermediates, one for Young People, and one for Adults. Some of us became Juniors, Intermediates and Young People these afternoons so we could get in on all of the fun, and what a good time we did have. Saturday afternoon was the "Fun Parade" by states. Each state gave a stunt. If it were true that you would grow fat by laughing, some of us should weigh a thousand pounds. Good, clean, wholesome fun, we are persuaded, pleases God, else why did He give us a social nature? Thank God for a place like Ridgecrest where our young people who want to do right, and who are left out of most of the social life in their community, because it is tainted with sin, can come and for a week or more have a good time in the right way, and along with it enjoy a program that leads them to dedicate their life to full time religious service, and give them strength to go back home satisfied to be "left out," knowing that they have the "better part." We regret that all of our Baptist people cannot enjoy one of these weeks at Ridgecrest. The program at Ridgecrest is planned and promoted by the Sunday School Board. They help finance Training Union work in every state in the convention, and call on the state workers to help with the program at Ridgecrest. It is a privilege we are grateful for. We hope many of our associations will send their director next year, and we hope many of our churches will send their director or some good representative to one of these weeks at Ridgecrest. Pray that it may continue to magnify the Lord.

## APOLOGIZING FOR PERSONAL EXPERIENCE

One of the strangest, yet one of the most common of platform practices, is the apologetic manner in which we introduce the reference to a personal experience. Public speakers—at least, many of them—seem to have the idea that they should apologize for relating their personal experiences. It seems to be a sort of platform etiquette. It goes something like this, "And now, if you will pardon a personal reference..."

It is difficult to understand why one should want an audience to pardon a reference to a personal experience when our personal experiences are about the only things we can talk about with any degree of authority, and when it is the most persuasive form of argument. Generally speaking, a personal experience is the only testimony which is acceptable to a court of law.

Imagine, if we can, the apostle Paul saying something like this, "At mid-day, oh king, I saw in the way a light from heaven—and now, if you will pardon a personal reference..." Never! That was not the way the apostle Paul did business. He had come face to face with his risen Lord—quite an experience—and he had no idea of apologizing, even to a king, for telling of that experience. So should it be with every Christian.

If we have had a great experience—and what Christian has not?—the telling of which would help the cause of Christ, we should look the world in the face, and, without apology, relate that experience.—Southern Baptist Brotherhood Journal.

## McGOWEN WRITES RISER

J. S. Riser, Sr., of Terry, enjoyed the letter from Chaplain McGowen sent from overseas. We quote some excerpts from the message:

"Your letter has reached me. I felt humbled by some of the personal words in your letter and feel far from being worthy of them, but wherever my lot shall fall I shall try to be faithful and helpful. I have found my work in the chaplaincy satisfactory from the time I entered. Some adjustments were necessary because of the military organization that I entered, but none of these involved compromise on issues that are vital. Being under a commander whose orders I am pledged to obey is naturally new for me, but I have found no trouble here. The commander gives very few orders to me, and allows me to plan and carry out my religious programs about as I wish. Church attendance in service varies just as in civilian life. Some men, away from the restraints of home and familiar eyes, go on a complete 'religious holiday' and never attend worship unless it be something special. Services such as Easter, Christmas and Mother's Day are attended better than others. I have found it to be quite true that when danger presses upon men they are apt to think more of God and the Bible and religion than when their surroundings are quiet and safe. Every day brings fresh opportunities and challenges for steadfast living and normal service."—L. E. McGowen, Chaplain, 36 Naval Construction Battalion.

## DR. BRISTOW HONORED

Dr. Louis J. Bristow of the Southern Baptist Hospital in New Orleans is rounding out 20 years of service at the institution. In presenting him with a silver service the board of directors of which Richard N. Owen is president, said in part:

"Dr. Bristow came to the hospital at its very inception before any building had been built. He supervised construction, installation of machinery and equipment, the selection of a staff and the securing of an administrative force. God has ably endowed Louis J. Bristow with talents. He has dedicated these talents to the glory of God through this mighty institution for the Healing of Humanity's Hurt."

## Come On In

Much of the success and growth of the Retirement Plan has been due to the sympathetic consideration of members of the Mississippi Baptist Ministers Retirement Committee—Judge Sidney Smith, chairman; Rev. A. S. Johnston, secretary; Dr. H. F. Garrison, Dr. John McIntosh, and, Rev. James L. Sullivan. These brethren have served from the start with the exception of Pastor Sullivan who was appointed following the death of Sam Beatty.

These pastors and laymen—excellent Christian gentlemen—pass upon every application and in general promote the plan. We counsel freely with them. So far as we recall they have never turned down the application of a pastor. Their attitude is "Come On In."

Two former Board employees are now annuitants, receiving checks monthly. We suspect they have already received several times over what they paid in.

Somewhere near a dozen former pastors get monthly checks. We rather think most or all of them have already received more than they paid—and, their checks are not large.

MISSISSIPPI BAPTIST CONVENTION BOARD  
D. A. McCall, Executive Secretary  
Box 530, Jackson 105, Mississippi

Summerland Baptist Church has just completed a good Vacation Bible school with an enrollment of 35.

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## Sunday School Department

E. C. WILLIAMS, Secretary

MISS CAROLYN MADISON, Elementary Secretary

### Sunday School and Evangelism

The Sunday school is the church's greatest evangelizing agency. This is clearly evident in the fact that about 90% of the baptisms are Sunday school people. Of course, this does not mean that one cannot be saved unless in Sunday school, but it does mean that not many are being saved that are not in. The Sunday school has everything necessary to win lost people to Christ.

It has the best organization in the church for finding the people. The Sunday school workers make up a great team for taking a religious census, checking the census returns against the church roll and the Sunday school roll, and also for handing in information from time to time gathered from miscellaneous sources as to prospects for its membership.

Then, after the people have been located in the community, and as to their religious affiliation, this information can be given to the officers and teachers of the school in the age groups they teach and work with each week. This information, properly gathered and tabulated, can be invaluable to the teachers in dealing with their pupils, especially those unsaved and non-resident members. Each teacher knows very definitely just who is a Christian in his class and who is not, at least the ones who have made a profession of faith in Christ.

Also, in the Sunday school there are the Bible taught people. One cannot be saved unless he knows how. That is, he must know that he is lost, that he can be saved, that only Christ can save him, and that it comes about through simple faith and trust in Christ. This information many times comes to one from a faithful Sunday school teacher who is interested in the pupils knowing the way of salvation. And the fact that people are in Sunday school means that many of them are learning the great truths of God's Word and as a result many lost people are learning that they are lost and that they can be saved and how this is done. But few people, if any, have a greater opportunity for genuine Christian service than a Sunday school teacher. This is true because of the close, vital, and frequent contacts the teacher has that no other does in just the same degree and under circumstances so appropriate for winning them to the Lord. The teaching and study of the Bible has been the means used for the salvation of many, many people.

Again, who has a finer opportunity for private interviews with the lost than the Sunday school teachers? Not only with those who are enrolled in the classes, but also the prospects that are found through the census, etc. When the impetus of private and personal conversations are added to the work done in the classes each Sunday, we have a combination that can scarcely be equalled for genuine effectiveness. Then, there must also be added the part of the visits by the teachers into the homes of the pupils. How much good has come from these visits by the teacher! Not only are the pupils in that particular class aided, but frequently some other lost member of the family is led to Christ by this faithful Sunday school teacher.

Yes, many times churches organize new groups and additional forces to win the lost to Christ when there is the best to be found right in the Sunday school organization—already set up and ready for work. Of course, these workers need to be trained to do this phase of the work. A week's study in some good book on Evangelism, like "How to Win to Christ," will be of inestimable benefit. Then, too, free leaflets on the subject of evangelism can be secured and given to these Sunday school officers and teachers and plan for some meetings with them to read and study these leaflets.

The Sunday school has everything necessary for evangelism and it also is so organized that every part of it can be used in winning the lost to Christ. And, it can be used all the time—every week in the year and not just during the annual revival. It gives the church its greatest and most far-reaching force for maintaining a revival program that is both constant and continuous.

Oh, that during these summer weeks, when hundreds of revivals are being held, our churches would really magnify the Sunday school as a great evangelizing agency and go about to really use it in that direction. Many churches are asleep at the switch at this point, doing but little to win the hosts of unsaved people all about us, when there is close at hand, even in our very doors, our finest chance and most glorious privilege of using the Sunday school to do the chief business of the church, namely, winning lost ones to the Saviour. Yes, use your Sunday school for evangelism.

### Records

Someone has said that the records of a Sunday school are a good index to the kind of school it is. If the school has good records it is a good school; fair records for a fair school, and poor records a poor school.

We do know that a school cannot be the best school with poor records. One of the first essentials in progress is to know what and where the weaknesses are. This is practically impossible without a good record system. Mind you, we are talking about a good record system, and not necessarily a good record. There may be, and frequently is, a big difference between a good record and a good record system.

One of the greatest values of a good record system is that both the weak and strong points are shown. Not that we are trying to major on the school's weaknesses, but unless the weaknesses are recognized there will be nothing done toward trying to improve them. Unless we know where we are weak, we cannot help the situation. Therefore, the very first thing to do in making a better school is to learn where we are weak and what it is that needs attention most then.

That is where the records come in. Through them we can check up, discover, and then make plans for improving the weak places. That is the way a football coach builds a greater team, through discovering the weak spots and then going about the business of strengthening them.

But, alas! alas! all too many schools have a mighty poor record system. It is well nigh impossible to

### SERVICE MEN'S COLUMN

Many of our State Mission reports in the Service Men's Department show spiritual work being done and great fruitfulness realized. First Baptist Church, Hattiesburg and State Missions share in the ministry of Mrs. G. C. Black in this department. She reports as follows:

"The first record on the recording machine was by a soldier to his wife. The message came out perfectly. Then he told me his story. He wasn't a Christian but was trying to be. He prayed the best he knew how every day. I had the great joy of leading him to Jesus. He is one of the finest men I have ever had the opportunity to deal with."

"Report of the work for the month of June 1944.

"Service men and their wives are attending in large numbers the teaching and preaching services of the church. A few come to prayer meeting. . . .

"Persons, soldiers' wives and friends using the Center for the month, approximately 1771.

"Persons, soldiers' wives and friends served refreshments or a meal—978. "We find rooms and apartments almost every day, often as a result of prayer. The women are so grateful and we are making many friends for the church this way.

"The picture, 'In His Steps,' we showed recently in the Center.

"Helped teach in the Vacation Bible school.

"Found work for soldiers' wives.

"Shaving and ironing equipment very popular.

"Seven soldiers pointed to Christ. I feel they were sincere.

"Tracts and Testaments taken with interest.

"The men come and thank me for the devotional on Saturday night. Recently one said, 'I have not heard a prayer for five years.' There were tears in many eyes. That soldier must have been doing some calculating before speaking to me.

"Main Street Baptist Circle No. 2 brought eleven lemon ice box pies to the Sunday supper and helped serve the same. The topic of the forum was 'How can we grow in Godliness when forced to live in an ungodly atmosphere?' Dr. E. Fuller, a medical doctor, was leading and the ladies were so interested I could hardly get them to get supper ready. It was a grand thing to see the men stand and witness. One, a Roman Catholic, stated since coming to the Center his life was changed and now he was happy reading his Bible and praying.

"Six weddings here in the Center.

"One spaghetti supper.

"B. T. U. put on program at the U. S. O.

"Girls assemble and go often to the Shelby hospital to sing to the men.

"A story. We were about to close and a man came in and we welcomed him. Later he said, 'Anything could have happened tonight. I have had a few beers, I have been faithful to my wife, but up town I got into the

find out much about the work because they have no records and no one seems to know anything about it in particular. We would urge every school to look into this matter of records and go about it in a definite way to see that the Six Point Record system is put in and operated in all departments and classes. Free literature on records will be gladly sent on request.

### HOTEL RESERVATIONS FOR CENTENNIAL CONVENTION

Immediately following the Atlanta Convention, requests began to pour in for the Centennial Convention in 1945. The Convention gave no instructions as to allotment of reservations, and we have, therefore, been assigning the rooms on the basis of the order in which the requests arrive. We have made reservations for all convention officials and board members.

The hotels have guaranteed only 805 rooms—the same as for the 1944 Convention, though at the last they were able to give us many more rooms. We give this notice in order that all may know that the guaranteed rooms are going very rapidly. The dates for the 1945 Convention are May 8-13.

LOUIS D. NEWTON, Chairman,  
1085 Ponce de Leon Avenue, N. E.,  
Atlanta, Georgia.

BR

The annual revival at Cedar Grove church, Greene county, will begin Saturday night, August 19. J. W. Burnett of Clinton will be the guest preacher.—J. W. Singley, pastor.

wrong crowd but remembering your sign, came here.' I said, 'I'm so glad you did,' and made the mental observation, 'how glad I was open.' Of course I very carefully and prayerfully pointed him to victory. He was well born and came back the next night and enjoyed the party. Here again he heard the story of a Saviour who is mighty to SAVE AND KEEP."

We believe this work to be genuinely worthwhile, and Mississippi Baptists will continue to support it with their prayers and money as long as this war lasts.

### Presented by:

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### SALEM CHURCH INSPIRES DISTANT READER

Mrs. J. A. Lee, formerly of Poplarville, who now resides in a distant state, has written the editor a letter after reading the article on Salem church in Covington county. We share portions of it with our readers:

"Covington county, Salem church, organized by four Baptist preachers in a little log hut known as Roger's school house! Today a beautiful modern building in the center of Covington county known as Salem Baptist Church stands. 'God loved and blessed Salem church,' so says Reese Rogers who is an eye witness. The organization took place June, 1874. It is doing much good. Surely everyone who read the description of Salem in the Record felt in their hearts they would like to be a member of just such a church.

"Every member seems to have a part somewhere in the carrying on of the work, and they have about reached perfection in doing it. But there seems to be a department for everyone, old and young, to either lead or work in. They could be wonderful missionaries (state and county) by going into the churches who are doing so little if anything. They (many of them) would love to do something to help their church but they do not know how. I suggest people visit that church who really want their church to go forward, or get different members in Salem church to visit for many weeks churches who need someone to show them how to put the members to work. Not some members but all! I suggest Christian people read the piece in the Record many times and then visit the Salem church and find how they learned.—Mrs. J. A. Lee."

### —BR— FREEDOM OF THE PRESS

We read with interest concerning the formation, by the University of Chicago, of a commission, under the chairmanship of President Robert M. Hutchins, to conduct a two-year study into the status of the freedom of the press in the United States. The investigation is to be comprehensive, for it will include not only everything that is printed, but also the radio, the newsreel, and the documentary film. If the commission seriously and effectively examines areas and circumstances in the United States where freedom in the press and radio is failing, it is certain to discover alarming conditions. Need for such investigation is apparent. From the evangelical religious viewpoint and also the Protestant conviction, we have had repeated evidences that even positive and non-critical expressions of New Testament conviction are taboo in much of the press and in nearly all radio facilities. One would think that Southern Baptists would be unchallengeably powerful because of their numerical preponderance in their own area, but we recently saw the deletions and changes in the radio script of a preacher on the "Southern Baptist Hour," and every possible reference, direct or indirect, by which the Roman Catholic sect might be possibly identified had to be toned down or eliminated. We hope the above commission will do a thorough and fearless service. There can be no freedom of press or radio as long as these are compelled to worship the "sacred cow."—Watchman-Examiner.

### "PERSECUTED PREACHERS" By One of Them

No worthy preacher has ever found life to be a bed of roses. Every true preacher of the gospel has been persecuted somewhere along life's way. When Paul was in Damascus, blind, after his wonderful experience on the Damascus road, God sent Ananias to him with a message. Part of the message was this: "I will show him how great things he must suffer for my Name's sake." Thousands of preachers have followed, in a lesser manner, in the footsteps of Paul.

The tragic thing about it all is that this persecution comes, not from the sinners on the outside, but from those who are in the household of faith. Preachers suffer much more from those who are supposed to be their co-workers in service than they do from outside influences and personalities. During the first year of a pastorate these people simply "eat the preacher up," during the second year they endure him, and about the third year they begin to try to get rid of him. He is the same preacher the third year that he was the first, but regardless of his good works and results obtained they find that he doesn't always do what they want done and they are ready to knife him and break his heart, and if possible ruin his future ministry. Oh, how many preachers can say, "I was wounded in the house of my friends!" John the Baptist proclaimed a true message of repentance and he was forced to suffer. Peter preached Christ crucified and he was bitterly persecuted. Paul stood everywhere for the faith—he proclaimed the cross of Christ to all men and persecution awaited him at every turn of the road. Even Jesus, the mightiest of all preachers, knew bitterness and disappointment and the kiss of betrayal.

These persecutions often come from the brethren who because of their wealth think they ought to be able to dictate every step of the preacher. Sometime ago in a deacons' meeting in a certain church one wealthy brother pounded his fist upon the table and said to the preacher, "I have put more money into this church than anybody else, and I intend to run it according to my own wishes." The pastor resigned and went to another church. But wasn't that just what the rich brother wanted him to do?

### "Rule Or Ruin"

Paul must have been speaking of such men when he said, "Alexander, the coppersmith, did me much evil; the Lord reward him according to his works." There are many Alexanders in our churches today seeking to rule or ruin. The pastor may be a good man . . . a wonderful preacher, a fine worker and a splendid pastor, but if he doesn't do everything as commanded by Alexander, the said Alexander informs him that it is time for him to be on his way. The church isn't considered . . . only Alexander must be pleased. There are some men who think they can buy the preacher and purchase heaven . . . their faith is in their money and not in God. They have caused many good preachers to spend sleepless nights and many preachers' families to carry broken and bleeding hearts about with them everywhere.

We often see a notice like this in a denominational paper: "Brother

### PRINCIPLE INTERPRETED AS PREJUDICE

In Humboldt, Tenn., the federal government is building a \$390,000 hospital. It is paid for and will be owned by the government. But it will be turned over to the Sisters of Notre Dame of the Catholic church and they will operate it. It will have a Catholic chapel.

The pastors of the four leading churches in the town, among them S. R. Woodson of the First Baptist Church, are leading in a protest against the project from the viewpoint of its disposition. Locally, the most of the people are giving little cooperation in the protest. With possibly some reluctance here and there, they seem willing to submit to the arrangement in order to get the hospital. But we understand that there is no special need in Humboldt for the hospital. The city will have no control over the hospital. It is being constructed and paid for with federal funds and it will be turned over to the Catholic Sisters named to be operated, they keeping the profits or suffering the losses as the case may be. The pastors in question are seeking to extend their protest as far as possible.—Baptist and Reflector.

Smith has resigned his pastorate at Centerville. His future plans are not known." Or we read, "Brother Jones resigned his pastorate at Bethany and will enter the evangelistic field." Do you know what is behind such notices? There are persecution and heartbreaks brought on by some man or group of men who hounded God's anointed until he could stand it no longer. He gave up the field, folded his broken wings over a sorrowful family and left the church vacant for the next man who would likewise be persecuted and driven away. Surely it is the work of the devil. . . . Just let a new preacher come to a church and let progress begin and the devil starts to work. When the church is crowded and souls are being saved and money is pouring in for the Kingdom, Satan just cannot stand it and it is then that he enters into the hearts of certain people and goes to work.

Sometime ago a pastor began his work in a certain church. The finances of that church were at a low ebb. The finance committee met every week and worried and fretted over conditions as they sought to stretch the offerings enough to take care of the expenses. But when this new preacher came things began to hum. He was a strong preacher—he loved people and worked hard. There were no longer any financial difficulties. The money poured in for all expenses—large mission gifts were made and the building fund notes were met promptly every time. No longer did the finance committee come together every week and spend two hours in sweat and blood and tears. This new pastor had revolutionized things and great progress was being made. But did the finance committee appreciate this? No, they began to find fault with him. The joys and blessings of his pastorate were greatly dimmed by the underhanded and devilish work of this little group of men. . . . But here is a text for him: I Peter 5:4, and for the persecutors: 1st.

### QUISLING BISHOP CONTROLS MISSION SOCIETY'S 5 MIL- LION DOLLAR FUND

Stockholm (By Wireless to RNS)—Recent seizure by German authorities in occupied Norway of the Norwegian Missionary Society in Oslo has given Quisling Bishop Ole Johan Kvasnes control over the society's estimated funds of 25,000,000 kroner (\$5,000,000). Kvasnes usurped leadership of the society when its president, Dean K. O. Kornelius, was recently placed under arrest.

Accumulation of the missionary fund is explained in church circles here as resulting from German refusal to permit allotments to Norwegian or foreign mission centers. In the case of foreign missions, work has been maintained through the aid of the Norwegian government-in-exile.

Quisling church authorities, it is recalled, have repeatedly demanded that the society's money be used more usefully "than for Negroes and Chinese." It is now being hinted that the fund may be expropriated for the German war effort.

### —BR— SOUTHERN BAPTIST COMMISSION TO COOPERATE WITH RE- TURNING CHAPLAINS

By L. L. Carpenter, Editor  
Biblical Recorder, Raleigh, N. C.

On motion of H. T. Whatley of Louisiana, the Southern Baptist Convention meeting in Atlanta in May 1944, voted to establish a special commission to cooperate with chaplains returning from the armed services. The commission is made up of each of the state secretaries, with L. L. Carpenter, editor of the Biblical Recorder, Raleigh, N. C., as chairman. It is recognized that the Holy Spirit guides in the calling and settling of pastors on fields but this commission is to be the human agent through which the Spirit may work, and also through which Southern Baptists may show their interest in these chaplains and render help where needed. Southern Baptists have stood behind their chaplains in their appointment, in the active service, and they will stand behind them as they return to civilian life.

We are passing on two or three suggestions to our Southern Baptist people. A recent report shows that we have 1039 chaplains in the service. Let us thank God for the good service rendered by these men. Let us give thought and prayer to their highest welfare now and also when they return to civilian life. Their lives have been enriched by varying experiences and our churches and institutions will want to enlist their services at the earliest possible moment after their discharge from the army or navy. We hope that both chaplains and church committees will feel free to write to the chairman of the commission or to any of the state secretaries if there are any questions or suggestions or if there is any service that can be rendered toward the relocations of chaplains. Also, we will appreciate suggestions from anybody along the lines for which the commission was appointed by the Convention.

—BR—  
B. T. Bishop, pastor of Riverside church at Money and Schlater church, did the preaching in the recent revival at Riverside. There were six additions, 3 by baptism. Brother Bishop, formerly pastor of Friendship church near McComb, has been pastoring these churches since May.



## Sunday School Lesson

Prepared by Bracey Campbell

Lesson for August 6  
**POWER THROUGH  
SELF-DISCIPLINE**  
(Temperance Lesson)

Proverbs 1:7-10; Jer. 35:5-10; I Corinthians 9:24-27; I Thessalonians 5:22

Introduction. It is good to read these old familiar passages again and again. They bear their lessons of truth to us in the morning of life, at its high noon, and at its eventide. They flash like God Almighty's stars from age to coming age, and their beacons bear their burden of warning against the dangers that lurk beneath the calm surface of the treacherous waters, and beckon the voyager upon life's stormy sea to the channels safe and secure that lead to the haven of hope, of happiness, of home, of holiness and heaven. As the basic foods that nourish the body remain the same from continent to continent and from century to century, so the foods that nourish and sustain and strengthen the heart abide the same through all the years of God's appointment. In these brave words are the bread of life for the health of the heart that holds high a heroic purpose and bends its best endeavor up to the attainment of that goal of good character whose exceeding great reward is the splendor eternal of God's approving smile. Read, then, these words from the Holy Word, con them over, teach them to your children, and live in accord with the truth expressed.

While passing through Atlanta some months ago, I spent some time between trains browsing among the garnered treasures of a second-hand book-store and, while thus pleasantly engaged, had my attention called to a book of addresses by Will D. Upshaw. I bought this old book, "Clarion Calls From Capitol Hill," and found where they were hidden away among its worn pages some words from the gifted tongue of Tom Watson, most appropriate, I think, to read and ponder in connection with the passage from Jeremiah assigned for study in our lesson. I give them instead of any words of my own in this connection. Upshaw names the passage "The Wine Cup." It follows:

It is a warrior whom no victory can satisfy, no ruin satiate. It pauses at no Rubicon to consider, pitches no tent at nightfall, goes into no quarters for winter. It conquers amid the burning plains of the South, where the phalanx of Alexander halted in mutiny. It conquers amid the snow-drifts of the North, where the Grand Army of Napoleon found its wintry winding sheet. It mounts are in every burial ground. Its badges of triumph are the weeds which mourners wear. Its song of victory is the wail that was heard in Ramah: "Rachel crying for her children and weeping because they are not."

It never buries the hatchet; its temple of Janus never closes its doors. No dove of peace ever carries its message; in its hand is never the olive branch. It sends no flag of truce, and receives none; its wounded are left where they fall, and its dead bury their dead. Every citadel that it storms, it devastates; and in every

charge which it makes its cry is, "No quarter."

Those who fall before its on-set die deaths of shame; and they go down to dishonored graves to which love can bring no willing tribute of flowers, and over which pride can rear no enduring monument. To its prisoners it grants no exchange, holds them to no ransom, but clutches them fast in a captivity that is worse than death, and which ends only at the grave.

The sword is mighty, and its bloody traces reach across time, from Nineveh to Gravelotte, from Marathon to Gettysburg. Yet mightier is its brother, the wine cup. I say "brother" and history says "brother." Castor and Pollux never fought together in more fraternal harmony. David and Jonathan never joined in more generous rivalry. Hand in hand, they have come down the centuries, and upon every scene of carnage, like vulture and shadow, they have met and feasted.

Yea; a pair of giants, but the greater is the wine cup. The sword has a scabbard, and is sheathed, has a conscience, and becomes glutton with havoc; has pity, and gives quarter to the vanquished. The wine cup has no scabbard and no conscience, its appetite is a cancer which grows as you feed it; to pity, it is deaf; to suffering, it is blind.

The sword is the lieutenant of death, but the wine cup is his captain; and if ever they come home to him from their wars, bringing their trophies, boasting of their achievements, I can imagine that death, their master, will meet them with garlands and song, as the maidens of Judea met Saul and David. But as death numbers the victims of each, his paean will be: "The sword is my Saul, who has slain his thousands; but the wine cup is my David, who has slain his tens of thousands."

Now look at the passage from Paul, I Corinthians 9:24, 25: "They that run in a race all run, but one receives the prize. Even so run (ye); that ye may attain." All the racers in a race run, but one of the runners wins. Now, I want you to run like this winner runs. For he runs as a man whose entire attention is given to what he is doing.

The race Paul was talking about was part of the Isthmian games, held bi-annually at Corinth, and drew larger throngs of spectators than any other event in the life of the city. None but freemen could run in these races, and they must make affidavit that for ten months previous to the games, they had been in constant training. For thirty days immediately before the races, they were required to attend daily exercises in the gymnasium.

When the race was ended the herald of the games proclaimed the victor, his family was sought out and placed in seats of honor, he was crowned with a garland of pine leaves or parsley or ivy, and when he returned to his native city, being duly and honorably escorted all the way, a breach was made in the wall of the city, and the victor's procession marched into the city through the breach, thus signifying that a city which produced such men had no need of walls for protection. Poets wrote songs about him, and he was enrolled among the heroes of his city. No wonder he underwent rigorous training.

Well, Paul thinks the Christian has a chance to do as great a deed for



JOHN THOMAS CARROLL

### PATRIARCH PASSES

John Thomas Carroll, 89, said to be the oldest Baptist minister in Mississippi and patriarch of one of the state's largest and most prominent families, died at the family residence near Eupora Friday afternoon, June 2, and funeral rites at Shady Grove Baptist Church on Sunday afternoon were attended by a large number. Conducting the rites were the Rev. Roscoe Hicks, the Rev. Will Hicks, the Rev. J. R. Reedy and the Rev. L. W. Estes.

He was born April 9, 1856, near Greensboro, Webster county. He lost both parents while very young and was reared an orphan.

He was a farmer until he reached his majority after which he carried the mail on a star route on horseback from Old Greensboro to Walthall, Pontotoc, Houston, Pittsboro and other points. He braved all kinds of bad weather and won a reputation of "getting the mail through."

### Preached Fifty Years

He entered the ministry of the Missionary Baptist Church about fifty years ago and carried the message of his Master until his death. He joined the church at an early age at old Mt. Zion and was baptized with his first wife by the late Rev. Alfred Hicks, father of the Revs. Will and Roscoe Hicks.

He served as pastor at Mt. Zion a number of times, as well as many other Baptist churches, among them being Mathiston, Stewart, County Line, Shady Grove, Tomnolen and Bethany.

Those closely associated with him in his ministry say that his policy was to serve even without pay if the church re-elected him unanimously, but he refused to serve as pastor if a single dissenting vote was cast, always working under the theory that harmony was of the great importance in the efficacy of church activities.

He was noted as a man who stood by his interpretation of the Bible.

Surviving him are his wife, who was formerly Miss Virgie Lee Purvis of Purvis; three sons, Charles, of Eupora, and Clyde and Leon of Houston, Texas, and a host of relatives and friends.

his city as a Greek runner had, and so he bids the Christian look at the runner and then run the Christian race as the Greek runner ran his. But the Greek runner trained for his race. Even so let the Christian train and abstain and refrain and attain.

"Every man that striveth in the games exerciseth self-control." Of course he does. He would not win if he did not. And every Christian who stands any show of accomplishing worthy things for his Master must do the same thing. Now, the crown of the Greek victor faded after a few days, but the crown of the Christian victor abides unfading through the ages.

## NOW CLUB

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### HONESTY - LOYALTY - VICTORY

I

Pastor F. O. Martin has been one of the most loyal of all Now Club supporters. His church at Dodds-ville sent in \$300 cash on the June Victory offering. This church has 50 members. With a twinkle in his eye he said, "Now let some of the larger ones figure it out on the per capita basis." Well, that is a challenge!

II

We have not checked the list, but our attention has been called to the fact that Shady Grove church, Jasper county, has not appeared in the June Now Club offering list. They sent a nice check over and above their quota.

—BR—

### TO ALL RADIO STATIONS

We can lift thankful hearts to God that all radio stations are unwilling to advertise for profits which the makers and vendors of alcoholic beverages are willing to pay. In talking with Mr. Hinshaw, a member of the staff of Station WGBG, Greensboro, N. C., he said, "This station does not accept any advertisement for alcoholic beverages, and that goes for the network also." Then Mr. J. R. Marlowe, assistant manager, writes, "This is to confirm Mr. Hinshaw's conversation with you in regard to our station's policy, that has been and will continue to be, to accept no advertisements for any alcoholic beverages so long as it is under the present ownership. The owners are Mr. and Mrs. J. E. Lambeth and Mr. Ralph M. Lambeth."


Station WGBG realizes that every dollar of profits made from advertising these poisonous drinks is robbing itself of future admirers and of advertisers. The station does not wish to voice itself to the thing that is a menace to our youth, our homes, our churches and our government. The owners and staff love the name of honor.—Ray W. Harrington, pastor, Bessemer Baptist Church, Greensboro, N. C., in Biblical Recorder.

—BR—

### MISS GENEVIEVE KING JOINS EDITORIAL STAFF OF SUNDAY SCHOOL BOARD

The Student Department of the Sunday School Board is happy to announce the coming, on August 1, of Miss Genevieve King of Ballinger, Texas, to serve as assistant editor of The Baptist Student. Recently she has been serving on the educational staff of the First Baptist Church of Longview.

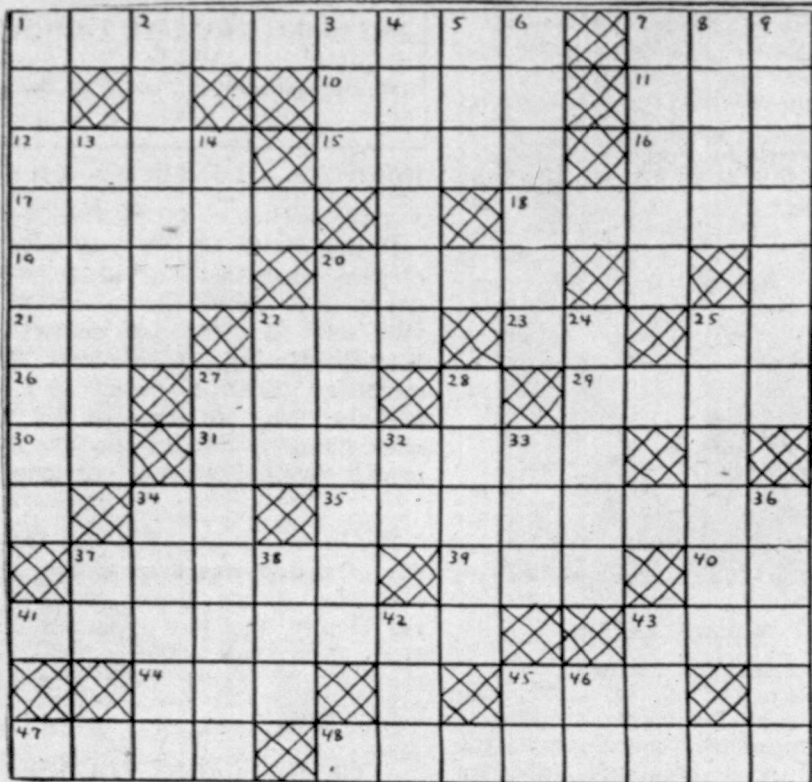
Upon graduation from Mary Hardin-Baylor College, Belton, Texas, and Southwestern Baptist Theological Seminary, Fort Worth, Miss King served as Baptist student secretary for Dallas scientific schools. Her talents and training qualify her well for this important position.



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## OUR CROSSWORD PUZZLE



"For the prophecy came not in old of God spake as they were moved by

time by the will of man: but holy men the Holy Ghost."—2 Peter 1:21.

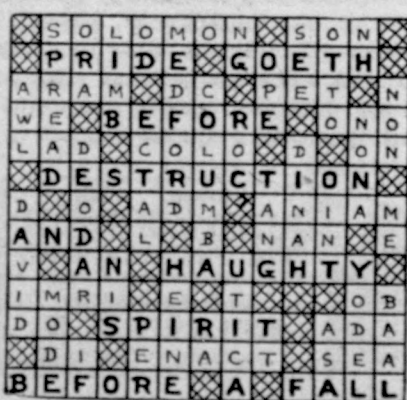
## ACROSS

- 1 Ninth in order of the minor prophets; his book has three chapters.
- 7 Builder of the Ark, Matt. 24:38.
- 10 Country.
- 11 Cutting tool.
- 12 The ass knows this, Isa. 1:3.
- 15 Company of persons.
- 16 Hasten.
- 17 First in order of the minor prophets; his book has fourteen chapters.
- 18 A certain sound; German composer.
- 19 This prophet was a herdsman and fruit gatherer (7:14).
- 20 "Call me not Naomi, call me . . ."
- 21 Hastened.
- 22 Exclamation of contempt.
- 23 North central state.
- 25 Out of.
- 26 Preposition.
- 27 New Testament book.
- 29 Sound of bells.
- 30 Since.
- 31 Fourth of the minor prophets; his book has only one chapter.
- 34 Unit of time.
- 35 Indians of Lower California.
- 37 Fifth of the minor prophets; he was swallowed by a great fish.
- 39 Help.
- 40 And (Latin).
- 41 A major prophet; prophesies of his had to be written again because the king burned them.
- 43 Country festival.
- 44 Crafty.
- 45 City of Edom, Gen. 36:39.
- 47 Second of the minor prophets; Peter refers to his prophecy in Acts 2.
- 48 Eighth in order of minor prophets; a magnificent psalm ends his book.

## DOWN

- 1 Eleventh of the minor prophets; Christ's coming is foretold in chapter 9 of his book.
- 2 Apostles were put in this.
- 3 Annoy.
- 4 He wrote the first of the prophetic

## ANSWERS TO LAST WEEK



REV. E. C. EDWARDS

## E. C. EDWARDS AT BALDWIN

The people at Baldwin are giving their new pastor, E. C. Edwards and his family a royal welcome in their midst. In speaking of leaving the work at Shuqualak, Pastor Edwards, and entering his new field, said in part:

"Our ministry with the churches of the Shuqualak field was so very happy. I have not found a finer people in the world than the people of Noxubee county. It was a very difficult matter for us to leave the people. As you know, this was our first pastorate and the people were wonderful to us. We shall ever remember our years in dear old Shuqualak. During the two and one-half years on that church field there were 110 additions to the churches, 88 being by baptism. The total gifts were \$12,000, of which 20% was given to mission causes. The people grew in their mission spirit and our hearts were rejoicing each time a person would see the light, that Christ's cause is the greatest cause in all the world. 'Missions, the biggest business in the world,' is the conviction of my heart. Most of the increase in gifts came due to the people's tithing as the Lord prospered them. We rejoice at the manner in which the Baldwin church and the entire little city received my family and me. The fellowship between the churches here is wonderful and I shall do everything possible to forward the cause of the Lord Jesus Christ in this section of the state."



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SEPTEMBER 24 IS

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It will be the biggest day of the year in your Sunday school and Training Union, so make the most of it! Our big free Promotion Day folder offers Bibles, books, gifts, supplies—everything you need to make the day rich, meaningful, and memorable. It's not too early to begin making your plans, so write for your Promotion Day Folder—and now!

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## PARSONS IN UNIFORM

When this war is over an all-time record will have been established not only in the number and the extent of places in which the Gospel has been proclaimed, but also in the strange and often difficult conditions under which it has been done. The honors will go to the chaplains who under Divine compulsion have felt no situation too inconvenient, or too perilous, or perhaps too unpromising in which to proceed with a religious service. What they have accomplished will not only be retained to alleviate certain dark war pictures graven in the memories of a generation of service men, but will constitute a chapter in American religious effort in which the church through its Army and Navy chaplains has been at its very best.

What do chaplains preach about?

Chaplain Charles Storer of the Linwood Boulevard Baptist church, Kansas City, Missouri, has told of how during maneuvers his "convoy moved forward on the narrow mountain road far down into the valley, until finally the broad expanse of the barren desert became our abiding place." The chaplain then gave an exposition of the words, "Come ye yourselves apart into a desert place and rest awhile." And there were those who said that they partook of spiritual manna in the desert.

When Marines with bodies exhausted during days of close fighting, and with minds stored with gruesome experiences, came aboard ship after the battle of Tarawa, Chaplain Harry R. Boer, U. S. N. R., spoke to them from the words, "He brought me up also out of a horrible pit, and out of the miry clay." In those ancient words each Marine saw mirrored the Providence that had led to his deliverance.

Among recent accounts of apt texts is one from Chaplain Carlton C. Allen, a Texan, who tells how eighty-four of his group stationed in Kentucky, on Sunday, entered nearby Mammoth Cave carrying lanterns like Gideon's band, and also Army-Navy hymnals. The soldiers halted in the "Rotunda Room" for worship. And here with rocks for pews, and with rocks for walls and dome, Chaplain Allen spoke from the question asked in the Book of Joshua, "What do these stones mean?" Of this service in Mammoth Cave one who was present reports as follows: "In that awe-inspiring place, the age-old stones around us meant a lot indeed. In a world filled with rubble of bombed cities and the wreckage of great cathedrals, these formations bore eloquent witness to the power, glory and goodness of Almighty God." — Jacob S. Payton.

—BR—

# RUMANIA IS TESTING GROUND FOR RELIGIOUS FREEDOM PLEDGED BY ALLIES

New York—(RNS)—Russian occupation of the northern part of German-dominated Rumania makes the liberated territory the first in which the United Nations' pledge of religious liberty has been applied. According to recent reports from Botosani, largest town in this area, restrictions on Greek Orthodox and Jews have already been lifted. So far, however, no information has been received regarding the Roman Catholic and Protestant churches in the newly-freed areas. Particular

## THE CARES AND HEAT OF THE DAY

Wayfarers we oft weary and worn,  
Piercely the sun doth beat on our way;

Scorched and parched are the things  
as we pass,

Bearing the cares and heat of the day.

Still to each soul come words of good cheer,

From Him who said, "the sun shall not smite";

Whate'er our load we press ever on,  
Toiling till comes the cool of the night.

We have a Friend who is not far off,  
One who endured the toils of earth's way;

His watch is sure o'er all those who strive,

Courage and strength bestows day by day.

Soon we shall come to heaven's wide gate,

Be welcomed there by His love and grace;

Before His throne transformed we shall be,

Each one by Him assigned a sure place.

Lord hear our prayer Thou Saviour above,

Thou God of love now waiting for aye;

In triumph lead us safe home with Thee,

Done with the cares and heat of the day.

Ernest O. Sellers,  
Baptist Bible Institute,  
New Orleans, Louisiana.

interest centers in the Baptist, Adventist, and other Protestant sects in Rumania which have been completely suppressed under the pro-Axis regime. Most severely treated were the Baptists, some 70,000 strong, who, together with the Adventists, were accused of active sympathy with the democratic countries.

The changed attitude of the Soviet government toward the re-established Orthodox Church in Russia, and the recent setting up of a state committee to deal with affairs of all church groups in the U. S. S. R., encourage hope that the Russian drive into Rumania will mean restoration of religious freedom to all church groups. Apart from the Allied commitment to respect the religious rights of liberated peoples, the Baptists and Adventists, it is argued, have special claims on Russian goodwill besides their pro-Allied sentiment. Many Adventists in Rumania are Russians, while in Russia itself, the Baptists represent the largest non-Orthodox group.

Perhaps more significant is the fact that the Baptists and Adventists have close ties with co-religionists both in Russia and in the democratic countries. The Russian authorities, it is felt, can hardly overlook the favorable effect in the United States and Great Britain of a proclamation of religious freedom for these minority churches. A statement having particular reference to this question was the assertion by the Federal Council of Churches last April that American countries will press for religious liberty in the freed countries.

## WOODCHUCKS Felix G. Wood, D.D.

### Wolves in Sheep's Clothing

Several times I have warned that some radical and great changes are sure to follow this war. In fact, I expect these changes to take root during this war and continue to grow until they reach maturity after the war perhaps. I fear many of these changes are not going to be for our benefit in the end, and I believe we will have ourselves to blame for it all because we are willing to sit and dream of the "good old days" gone by. We should be spurred to an effort to prevent certain things that are slipping in on us little by little.

One of the things we need to be concerned about is a sly effort (I might say bold effort) to hurl us back to conditions of the "dark ages" as climaxed in the reign of Pope Innocent III, who practically ruled the world from Rome 1198-1216. A great political machine under the guise of religion ruled the world at that time, and this same gang, or their successors, are desirous of doing the same thing again after this war.

I have no quarrel with the members of the Catholic church, for most of them are sincere in their desire to be Christians, indeed, but this does not alter the fact that they are blinded to the true character of the ruling powers of the Catholic organization—the hierarchy. The truth is, the Catholic hierarchy is optical, and not religious. History proves this. You will not find Southern Baptists mixed up in this movement, alert for any signs of a plot to mix church and state affairs. Not so long ago a certain man of this county told me if he "ever joined a church at all it would be the Catholic, because they allowed a fellow to do about as he pleased and keep in good standing." He said he "liked to drink and do a lot of things the Protestant churches wouldn't stand for." Well, a lot of people are looking for an easy way to get around God's laws, and perhaps this fellow knows whereof he speaks. Peter Abelard (1079-1142), a Catholic theologian that attained great fame, fell in love with Heloise, one of his pupils, and secretly married her. There was a child by this marriage. Fulbert, an uncle of Heloise, was enraged at the marriage and by his station in the church persecuted Abelard continuously. The church forced their separation and Abelard died a broken old man (monk). Heloise died a nun, in a convent. Their child was taken from them at the separation. (Sweet story to read, and all for the glory of the church!) I wonder if my friend thinks that kind of Catholic dictatorship would suit him? We don't want ANY religious organization dictating the policy of this government. Separation of state and church is going to stand as stated in the Constitution, or trouble will surely be forthcoming. But, just keep your eyes open, folks, and see how hard certain ones are trying to slip this over on us. Already we have heard that the pope of Rome has offered to draft the peace terms. Most likely he will have a big hand in it, after all. Roosevelt may not be so opposed to that feature of the matter. Remember, he sent his special envoy to the pope long ago. It is time to inform our President, and other officials, that they are working for the people. Let the people speak, before it is too late.

—BR—

Paul Z. Ball, pastor at Moselle, reports a good revival with Van Windham doing the preaching. There were 13 additions, eight by baptism. A Vacation Bible school was held in connection with the revival. Miss Elizabeth Finch, B. S. U. secretary of Jones County Junior College, was in charge of the school. Her helpers were: Mrs. Edward Bryant, Miss Gladys Bryant, Miss Audrey Lindley, Miss Florence Rogers, Miss Helen Ruth Smith and Miss Mary Palmer.

## SUNDAY SCHOOL AND B. T. U. ATTENDANCE

	SS	BTU
Jackson First	831	122
Calvary Jackson	776	165
Griffith Memorial	473	250
West Laurel	378	103
Parkway	430	102
Summit		108
Gum Grove (Lincoln)	124	85
Crystal Springs	371	92
Hardy		100
West End (Clay)	32	16
Grove Mission (Clay)	40	
Brookhaven	424	106
New Albany	402	127
Cross Roads (Webster)	33	
Olive Branch	65	40
New Hope (Sunflower)		
(July 23)	100	48
Rocky Springs (Yazoo)	23	
Center (Union)	73	59
Louisville	346	49

—BR—

## MISSISSIPPI COLLEGE COLUMN

The daily papers recently made reference to the large number of distinguished leaders which had been produced at Mississippi College. Mention was made of the many college presidents in this and other states who had been educated here. This summer two more names are to be added to this list. Dean W. B. Horton of the class of 1928 has just been elected president of Sunflower Junior College and has accepted. President Horton had done outstanding work as dean of Hinds and Copiah-Lincoln Junior Colleges. His wife was Miss Ethel Coleman, a graduate of Hillman College.

The other new president is Dr. W. E. Greene of Clarke College, who has just gone there from the position of enlistment pastor of the Mississippi Baptist Convention Board. Dr. Greene was graduated from Mississippi College in 1938. He has already made a fine start at Clarke. Those who know Dr. Greene feel that he will make things hum there.

Mississippi College is the alma mater of three of her own presidents, and has furnished three to Blue Mountain College, two to Baylor College, two to Mississippi Woman's College, and one each to Mississippi State, Mississippi Southern, M. S. C. W., Delta State Teachers, Howard-Payne, Louisiana College, Ouachita, and Oklahoma Baptist University, and possibly other senior colleges that we do not think of at present. Junior college presidents are too numerous to name.

Mississippi College has been producing leaders for generations, and is still producing leaders. Two executive secretaries of the Home Mission Board, several for state mission boards, one for the Sunday School Board, have all been products of Mississippi College.

This has been the alma mater of governors of Mississippi and Arkansas, attorney generals, state superintendents of education, prominent lawyers, doctors, businessmen, congressmen, a senator, and pastors by the hundreds.

Students who are planning to enter college should select a school whose graduates have made good. Mississippi College has become famous over the nation because of the large number of great and good leaders produced here.

M. P. L. BERRY.

—BR—

Troy Sumrall, pastor at Purvis, did the preaching and Harold Blakeney of Hattiesburg led the singing during the revival at Zion Hill, Forrest county. There were 21 additions, 10 by baptism.



# QUIZ

## ENDOWMENT QUESTIONS AND ANSWERS

July 20, 1944

- (Q) What is the goal of the Blue Mountain College Endowment Campaign?
- (A) \$200,000.00 additional endowment for the college.
- (Q) How much of this has been obtained?
- (A) \$138,121.00 in cash, war savings bonds and stamps.
- (Q) When the balance of \$61,879.00 has been obtained how much endowment will Blue Mountain College have?
- (A) About \$500,000.00.
- (Q) Why should Blue Mountain have an endowment fund?
- (A) If it were not for income from endowment, the amount students would have to pay to cover tuition, college fees, and administration expense would be almost twice as much as it is now, and only girls in good financial circumstances could afford to go to college.
- (Q) What is an endowment fund?
- (A) An endowment fund is a sacred trust. Legally or morally it cannot be spent, borrowed, or diverted. Only the interest the fund earns can be used for current expenses — faculty salaries and administrative expenses, thus enabling the student to attend college at considerably less cost to her.
- (Q) Is there any other reason why a college should have a minimum of \$500,000.00 of all members of the association which do not receive annual \$500,000.00 endowment.
- (A) Yes. The Southern Association of Colleges, made up of the colleges themselves, requires a minimum endowment of \$500,000.00 of all members of the association which do not receive annual guaranteed sums from a sponsoring agency. The Southern Association of Colleges protects the students and the public academically, much like the American Medical Association and the American Bar Association protect the public medically and legally. If it were not for the standards set by the Southern Association of Colleges, the college issuing the prettiest catalogues might obtain the most students regardless of the quality of its service.
- (Q) Is Blue Mountain College a member of the Southern Association of Colleges?
- (A) Yes, and also a member of the Association of American Colleges.
- (Q) Are quotas or assessments given the churches?
- (A) No.
- (Q) How, then, can a church determine its part of the \$200,000.00?
- (A) In response to many inquiries of this nature, each church has been asked to give a certain amount. The amounts range from \$10.00 to \$14,857.00 each.
- (Q) Do Baptists believe in assessments?
- (A) No, a thousand times NO! But, on the other hand, Baptists have plenty of "horse sense." They know that in order to obtain \$200,000.00 some method of distribution must be determined to spread the amount equitably over the 1,600 churches. Hence the plan of "asking" each church for a definite amount. In every instance this paragraph followed the request to the pastor: "If you and the leaders of your church, after praying it through, find that you cannot give the amount suggested, then that is another matter, and we will love all of you just the same."
- (Q) If a church does not give the amount asked of it, what then?
- (A) It will be necessary to try to get some other church or churches to assume the amount.
- (Q) Why are Mississippi Baptists called on to support Blue Mountain College?
- (A) Because Blue Mountain is their college; it is owned and controlled by the Baptists of Mississippi. It is against Baptist principle to ask help from the state, so Baptists must give this endowment if it is to be obtained.
- (Q) Is there an expensive campaign organization for the endowment? Are there any field men?
- (A) No. It is believed that the best possible organization already exists—the churches themselves, their pastors, deacons and members.
- (Q) Why is it thought no special organization is necessary?
- (A) The pastors and people of Mississippi love Blue Mountain College and appreciate its service in the field of Christian education. For many years they have overflowed its dormitories with their most treasured possessions—their daughters. It is believed, in this time when the Lord is overflowing their measures with material substance, the people will use enough of it to raise the \$61,879.00 this year.
- (Q) What methods are the churches using to obtain money asked of them for the endowment?
- (A) Many. Some are taking offerings, some are obtaining it from individuals, some are placing it in their church budgets, and some are taking it out of the surpluses in their treasuries, while many are using a combination of two or more of these methods.
- (Q) Will war bonds and war stamps be acceptable?
- (A) Yes, and they will count also on the city and county War Loan Quotas of the donors. Give series G-Bonds. The lowest denomination in which these are listed is \$100.00; therefore, if a person cannot give that amount, he may give whatever he can give in war stamps.
- (Q) Should the co-operative program be used by a church as a reason for not obtaining the amount asked of it for the endowment fund?
- (A) That must be determined by the pastor and the people of each church. Certainly no co-operative program funds should be or can be used for the endowment. On the other hand, it would seem that people should have an opportunity to make gifts to the fund, following earnest presentations of the cause by their leaders.
- (Q) Why should the Blue Mountain Endowment Campaign have right of way until the \$200,000.00 is obtained?
- (A) Because Blue Mountain kept out of the field for about eight years in order to give other causes of the Convention a clear field. The college was ready on many occasions to launch its campaign, which had been authorized by the State Convention several years ago, and started to do so a number of times. However, each time, at the request of the Mississippi Baptist Convention, Blue Mountain postponed its campaign so that several annual cash campaigns, the Five Thousand Club, and the Now Club, could be prosecuted. Not only did the college postpone its campaign several different times, but on each occasion, the college released a member of its staff to direct a campaign for the Convention Board.
- Finally at Meridian in 1941 the Convention again authorized Blue Mountain College to inaugurate its campaign within a year or two. This was finally done the latter part of 1942.
- It now seems to be the general belief that since Blue Mountain College postponed its Endowment Fund Campaign several times at the request of and for the benefit of campaigns of the Convention that the \$61,879.00 needed to complete it will be given by individuals and churches within the next few months.
- (Q) Is the Blue Mountain College Endowment Fund Campaign "just another campaign," or is it a matter of major concern to the Baptists of Mississippi and close to the heart of God?
- (A) The answer to this question must come from the hearts of pastors and people of Mississippi.

Additional copies of this page may be obtained by addressing: Blue Mountain College Endowment Fund Campaign Headquarters, Box 57, Blue Mountain, Mississippi.

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